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ABSTRACT

The author reports on the design and use of an assessment measure to determine the effect of black studies programs on student knowledge of Afro-Americans and their contributions to the American cultural and social system. A review of the literature shows that educators agree on the rationale and general objective of black studies, but that methods of implementation are controversial and that little data is available on student knowledge of black culture and attitudes toward black studies. A two-part cognitive evaluation instrument, The Afro-American Knowledge Inventory (AAKI), was designed and administered to two racially mixed groups of undergraduates, one in black studies and one in a traditional curriculum. Two attitude measures were also given. In terms of mean scores on the AAKI, it was found that black studies students score higher than students in the traditional curriculum. On the attitude measures, black studies students appear to have more positive attitudes toward studies of black Americans. The author encourages continued assessment of black studies programs in view of the possibility that attitudes toward black Americans may be modified through exposure to the black studies curriculum. (AV)

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A CURRICULUM EVALUATION OF BLACK STUDIES IN RELATION TO STUDENT KNOWLEDGE OF AFRO-AMERICAN HISTORY AND CULTURE

BY: JAMES E. NEWTON

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J.E.N.

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CHAPTER I

INTRODUCTION

One of the major concerns of American education in recent years is an area known as Black Studies. Investigation in this area indicates, generally, that the primary objective of such programs is to inform students of the historical and cultural role played by Afro-Americans in the development of America. The intent is that the information presented will aid in limiting stereotypes and reducing undesirable prejudices and attitudes. To achieve this objective many demands by students and educators have been made on the schools to institute Black Studies programs. However, the problems surrounding the formulation and implementation of an effective Black Studies program to meet the needs of all students in a complex and changing society have never been more profound. Thus far, research studies offer little evidence concerning the effects of the Black Studies curriculum upon college students.

While it is difficult to assess the worth of much that is proposed for improving the school curriculum it is essential that curriculum specialists evaluate trends of program changes in order to understand their educational value. It is only through these understandings that effective evaluative methods may direct the ultimate improvement of the school curriculum.

Background of the Problem

The problems involved in studies about minority cultures are not new. For clarification the writer finds it necessary to trace the major foundations leading to what is known today as "Black Studies". This information is vital to the study and necessary for the reader to understand that the systematic study of Afro-American culture is not "new", but has only recently been introduced into the general curriculum on a system-wide basis.

In 1915, Carter G. Woodson established the Association for the Study of Negro Life and History. This organization has provided the major impetus for the study of Afro-American history and culture. The interest was further continued through the twenties during an era known as the "Negro Renaissance". This era was characterized by a growing awareness and concern for the life style and cultural pursuits of Negro Americans. Consequently, some of the impetus from this period continued during the 1930's. However, it was not until the United Nations was established

in 1945, that broad national and international interest was expressed about minority cultures. Thus, it was the primary focus of the United Nations to promote mutual and cultural understanding amongst all people. To support this aim the United Nations developed a branch called the United Nations Educational, Scientific, and Cultural Organization (UNESCO), whose purpose was to collect materials concerning problems of race; to give wide diffusion to the information collected; and to prepare an educational campaign based on the gathered data. UNESCO also seeks to enhance human understanding through multi-cultural materials by encouraging the writing of impartial history books (Gyorgy and Gibbs, 1962).

Despite the early efforts toward the understanding of other cultures, few school systems initiated programs involving the historical and cultural achievements of minorities. The New York school system took the leadership in the late fifties and incorporated multi-cultural materials in their curriculum. With this as a model and with some influence from the Supreme Court decision (1954) other districts diversified their programs by incorporating ethnic materials. However, it was not until the early sixties following student sit-ins, riots, demonstrations, and other protests that schools throughout the nation began to take seriously the thought of studies primarily devoted to Afro-American history and culture. Thus, it appears that the rise of "Black Power" and student cries for "relevant curriculum" provided the final stage for what is currently known as "Black Studies". Demands by university students for Black Studies programs further increased after the death of Dr. Martin Luther King, Jr. in April, 1968. Since that time Black Studies have generally become an established part of the school curriculum.

Research suggests that the major objective for Black Studies is to provide students with adequate information about the scope and depth of the Afro-American contribution to society. Robbins (1970) reports that a

> . . . 'historical blackout' concerning the Negro in the United States has prevented most Americans---whether---white or black--- from knowing much, if anything at all, of the many and oftimes fundamental contributions made in America's development by 'persons of color' . . . .

Thus, it is thought that exposure to the Black Studies curriculum will help in the reduction of "myths" and "stereotypes" of Negro Americans. According to Georgeoff (1970) ". . . knowledge should be used as a tool in the transmission of our cultural heritage to weed out undesirable prejudices and attitudes for the formation of a

better society for the future generation." The effects of knowledge about Black Americans and its relation to Black Studies has been scarcely researched. It is a fertile ground for inquiry.

Statement of the Problem

Many Americans are members of minority cultures and do not participate in the general "white middle-class culture" which is common to the schools. Negro Americans and other minority groups have a life style that tends to separate them from the majority of Americans. Members from these cultures with differing life styles have various experiences, habits, and values which the schools have neglected (Hyman, 1966). Consequently, during the early sixties few programs of inquiry concerning Black Studies existed at predominantly white colleges. In recent years Black Studies have been implemented in these colleges and universities across the nation. Since the aim of Black Studies is to provide students with adequate information about Afro-American history and culture, it seems to follow that evaluative measures should be made to determine if such goals are being attained. However, the current status of Black Studies is not clear since few, if any, evaluative studies have been attempted to assess their relative effectiveness.

To date, few studies concerning the Black Studies curriculum and its relationship to student familiarity with Afro-American history and culture have been made. Therefore, it is the purpose of this study to develop and utilize an assessment measure to provide a description of student knowledge of Afro-American history and culture in relation to Black Studies. The problem of this study is to determine the effect Black Studies has upon student knowledge of Afro-Americans and their contributions to the American cultural and social system.

Limitations of the Study

There are several uncontrolled variables which place limitations upon this study. One is the dependent variable, an instrument designed by the researcher to determine student familiarity with Afro-American history and culture. The instrument entitled The Afro-American Knowledge Inventory includes both verbal and visual procedures and will hereafter be referred to as AAKI. When reference is made to the verbal portion the designation AAKI (Part I) will be used. The visual portion is designated as AAKI (Part II). The development and validation of this instrument is

especially limiting since no established measures are available for comparisons or correlations. Therefore, the reliability and validity of the measure is primarily based upon the test content. Its content validity is argued on the basis that the instrument measures what it seeks or purports to measure because there was a rational and empirical basis for the selection of the actual content. It is hoped that future usage of the measure will help determine its effect on other populations, thus generating new data for purposes of comparison. Chapter III is devoted, in part, to a detailed description of the instrument.

In addition, this study faces the problem of the so-called "Hawthorne Effect". This involves the tendency of subjects to react abnormally to testing conditions. The hazards of the Hawthorne Effect are evident in this study since materials about Afro-Americans are "new" to many students and may cause increased reactions. It was impossible to collect the data without the use of the test instrument; therefore, this variable lacks control. The extent of its effect on the results is unknown.

A third limitation of the study is the use of the post-test only design. It may be argued that the use of this design limits generalizations from the results. Although the pre-test is desirable there are conditions under which this may prove impossible such as the introduction to "new" subject matter (Hillway, 1969). The writer argues that the pre-test has no useful research function and may, in fact, introduce a strong potential source of bias. Since many subjects select Black Studies by choice, it is likely to have unstable effects on the post-test results. The post-test design seems especially appropriate when utilizing unique instruments in which part of the phenomena measured is the response to the new material (Fox, 1969).

Another limitation involves the population to which the AAKI was administered and from which the data was gathered. The sample was limited to ninety-two undergraduate students enrolled at Western Illinois University, Macomb, Illinois. A deliberate selection was made in the case of Black Studies classes; therefore, the sample is limited. It may be argued that this is a sampling bias and limits randomization. To compensate for this error a deliberate sampling was also made in the case of Traditional Curriculum classes. All subjects were selected from classes serving to fulfill the historical and social foundations requirements of the basic curriculum. Each student is required to take courses in this area at some time during his undergraduate career. In effect, it is felt that randomization is achieved through student self-randomizing.

The subjects were placed in two groups, the Black Studies Group and the Traditional Curriculum Group. Two classes were randomly selected from both Black Studies and Traditional course offerings from the available population. A selection of fifty students was made from the Black Studies classes and forty-two students were selected from the Traditional Curriculum classes. All students had the option to select the classes designated for this study; therefore, the sample is assumed to be randomized and representative of its corresponding population.

Sex, race, and age are other variables to be considered. The intervening variables of sex and race were accounted for, in part, by reporting the data in separate categories. The age factor tends to be relatively comparable according to mean comparisons. The mean ages for each of the two groups are 19.25 years for the Black Studies Group and 19.49 years for the Traditional Curriculum Group. The mean age for the total sampling is 19.37 years.

Another variable of considerable importance to this study is the general academic ability of the subjects in both groups. This factor tends to be relatively comparable according to mean comparisons of scores from the American College Testing Program Examination (ACT). A composite score on the ACT test includes English, mathematics, social science, and natural science. The mean composite score for all subjects used in this study, as measured by the ACT test was found to be 21.28, with a mean of 21.26 for those subjects in the Black Studies Curriculum Group, and a mean of 21.29 for those subjects in the Traditional Curriculum Group. Mean scores from the social science portion of the ACT test were also compared. The mean score for all subjects, as measured by the ACT test, was found to be 21.12 with a mean of 21.11 for those subjects in the Traditional Curriculum Group, and a mean of 21.13 for those subjects in the Black Studies Curriculum Group.

The subjects' information environment is also an important variable. To compensate for this variable to some degree, the information and materials selected for inclusion in the test instrument were derived from a variety of sources accessible to varied populations.

In an attempt to minimize test administrator bias the measures used in the study were administered to both groups at the same time. The subjects were randomly seated in a large lecture hall. It was administered by two male researchers, one black and one white. Both were involved in administering all measures used in the study. Subjects were allowed twenty-five minutes to complete AAKI (Part I). AAKI

(Part II) was timed with twenty-seconds allowed for all subjects to identify each slide presented. The entire procedure took one hour and thirty minutes to complete.

Significance of the Study

The available literature on Black Studies provides adequate support of the need for increased research in this area. The paucity of specific research about student familiarity with Afro-American history and culture is further evidence of support for this investigation. Although Black Studies now seems an established part of the general education system no data has been generated that determines the degree of how familiar college students are with Afro-Americans and their achievements.

The purpose of this study is threefold: to develop an instrument to measure student knowledge of Afro-Americans and their contributions; to use the measure to ascertain what effect Black Studies has upon student knowledge of Afro-Americans; and to provide a description of student attitudes toward Black Studies. Therefore, the results should contribute significantly to those aspects of education concerned directly with the promotion of mutual understanding and respect for all facets of society.

Further, as a curriculum evaluation study the hope is that the investigation will direct researchers, curriculum specialists, teachers, and administrators toward more effective ways of implementing and revising Black Studies programs. If the results of this study will generate a valid, reliable instrument, it is believed that the educational implications will go beyond effective implementation of Black Studies. It might provide, hopefully, a model for evaluational procedures of the Black Studies curriculum. The study also has the potential to clarify the current status of student familiarity with Afro-American culture. Thus, it may establish a "frame of reference" for future programs.

Definition of Terms

The unclear nature and controversy over such terms as Afro-American, Negro American, and Black American needs clarification for this study. Collectively the terms refer to members of one of the oldest and largest minority groups in America with its population representing a lineage from African ancestry. All members belong to one main ethnological group of the human race, known as Negro. The terms

are used interchangeably in this study.

Black Experience - The sum total of historical and cultural events in the lives of typical Afro-Americans.

Black Studies Program - A program of study consisting of courses directly related to the historical, political, social and cultural role played by Afro-Americans in the development of America.

Black Studies Curriculum - The conglomerate learning experiences that take place during the Black Studies Program. In general, the Black Studies curriculum consists of such courses as Black Literature, Black Music, and Black Art with other experiences being included.

Culture - A way of living built up by a group of human beings and transmitted from one generation to another.

Curriculum - The curriculum of a school refers centrally to what is taught. In a broad sense it is the learning experiences that take place under the direction of the school.

Informational Environment - The degree of accessibility a person has to various stimuli such as newspapers, movies, and the experiential world.

Life Style - A particular mode of living by a given people.

Multi-Cultural - A term applied to the many differing elements in society.

Minority - A group differing especially in race, religion or ethnic background from the majority of the population.

Traditional Curriculum - A regular course of study in a school that offers little, if any, information pertaining to Afro-American history and culture.

CHAPTER II

REVIEW OF LITERATURE

Much of the literature indicates that Black Studies programs are to provide students with materials about the various contributions of Afro-Americans. However, there is little evidence from research studies that report the effect of such programs. Although few evaluative studies have been made there is much written on the general topic of Black Studies as a specific problem curriculum area. From the available literature, Black Studies is reviewed in its relation to the various elements of curriculum: rationale, objectives, materials, content, methods of implementation, and evaluation. Information concerning student attitude toward Black Studies and available research instruments related to the measure used in this study are also discussed. Some of the research selected has indirect bearing on the present study, but is included as it presents a meaningful context to which findings from this study may be referred.

Rationale as Related to Black Studies

The implementation of any school curriculum is generally based upon some established rationale. While Black Studies has been prompted by student demands, it is strongly supported by many interested educators. A survey of the literature suggests that the rationale for Black Studies tends to focus upon one central idea. Durham (1970) states this idea explicitly:

> In order for American history to be accurate, it must present an inclusive record of the deeds and achievements of all peoples. In the past, there has been an unfortunate and ill-advised tendency to exclude substantial portions of the history of the Negro in America from the record of national experience. This omission is not only unjustifiable from the standpoint of historical scholarship, but it has allowed generations of Americans to grow up with a distorted view of our nation's development and the part Negroes have played in it.

Durham has much support from other writers in the field: Wright (1970); Hurt (1968); Lee (1971); Proctor (1971); and others.

Bethune (1969) maintains that a clear rationale for Black Studies must be provided for two major reasons: to enlighten the majority of Americans, black and white; and to insist that educational institutions be held responsible for transmitting the complete history and culture of this pluralistic society. He further states

that "The Afro-American experience needs no more justification for study than the simplest one: It is a study of man."

Sowell (1969) and Bryce-LaPorte (1970) report that the study of Afro-American history and culture can make an important contribution to the understanding of humanity. Bryce-LaPorte further supports Black Studies on the basis that mutual respect for Afro-Americans must come through increased knowledge of their contribution to American culture. However, Devlin (1970) remarks that the rewriting of American history to give the Negro his rightful place is overdue, but ". . . we have to watch out that we don't get into a sort of ethnic race to see who has done the most for America."

Thus, it appears that the major rationale for Black Studies is the inclusion of the Afro-American experience as a valid and integral part of the history of the United States in order to correct the historic omissions and to diminish stereotypes.

Objectives as Related to Black Studies

The objectives of any program of educational significance are of central importance especially when an attempt is made to measure its effect upon students. Thus, the goals of Black Studies are particularly important to this study as its premise is based upon the scarcity of research dealing with the results of student exposure to the Black Studies Curriculum.

Ryan (1970) and Blassingame (1970) both observed that most Black Studies programs need a clarification of their objectives. Blassingame further reports that the first problem encountered when surveying Black Studies programs around the country is the controversey and confusion over objectives. While interviewing college officials he found that many programs were established with little thought given to long range goals and most had conceded to student protests to implement such programs.

Consequently, specific objectives are as diverse as there are programs. A directory compiled by Evans (1969) reporting on Black Studies in the State of Illinois clearly illustrates this diversity. As polar examples, the objectives of the Black Studies program at Western Illinois University, Macomb, Illinois, are summarized as follows:

1. To demolish the fallacies, myths and distortions pertaining to the history, culture and life styles of Black Americans.

2. To recognize and illuminate the contributions of Black people to world civilization and most especially to the American heritage.

3. To investigation, explore and define the Black Experience.

4. To provide an organized body of knowledge for systematic study.

However, by comparison the Black Studies Program at Northeastern Illinois State College, Chicago, Illinois, offers in its objectives a departure from the general academic framework set up at Western Illinois University and focuses upon the problems of the inner-city. The objectives of the program at Northeastern Illinois State College are as follows:

1. To fit its resources to the total community problem.
2. To liberate its community in mind and then in concrete experiences.
3. To touch base with all disadvantaged groups in the city.
4. To serve as an invaluable resource and natural base as a multi-ethnic university complex.

It is apparent from the two examples mentioned that the objectives for individual Black Studies programs widely vary from program to program and are adapted to local needs.

Despite the variations in objectives a thorough investigation of the literature indicates that there seem to be three consistent reasons for creating Black Studies programs. They are: (1) to offer Negro and white students a more balanced picture of Afro-American history and culture (Georgeoff, 1967), (Robbins, 1970), and (Harris, 1971). This aim attempts to aid in removing crude stereotypes about Black Americans in a democratic society, (2) to improve interracial relations (Turner, 1970), (Walton, 1969). With the provision of adequate materials and information about Black Americans it is believed that intergroup tensions among students will be reduced, (3) to improve the ego-identity and self-concept of black students (Shulman, 1969), (Hare, 1969), and (Fenton, 1970). Thus, it is thought that appropriate models and identification with the contributions made by Negro Americans will aid in the self-esteem of black students.

Limited research findings in regard to these objectives are available. A study by Georgeoff (1967) indicates that ordinarily study about the Negro does not have a detrimental effect upon pupil relationships in a classroom. The investigation found that the effects tended to improve intra-classroom, interracial

relationships. It was also concluded from the study that the nature of the curriculum can actually help to raise the self-concept of both Negro and white children to about the same extent. According to Shulman (1968), the inclusion of multi-ethnic textbooks in the Detroit, Michigan school system tended to raise the self-concept of low socio-economic black children consistently higher than that of their white classmates. However, more inquiry is needed to better clarify the effectiveness of Black Studies in relation to its projected goals.

Although three major objectives for Black Studies are cited in the review, there seems to be a concensus of opinion among educators that the single most important objective is to provide students with an adequate portrayal of the role of the Negro in American history and culture (Cuban, 1970).

Curriculum Materials as Related to Black Studies

The implementation of Black Studies in colleges and universities has increased the need for resource materials. In fact, Detroit public schools had to develop its own supplementary text in order to teach a unit in Afro-American history in 1963. Similarly, New York, Washington, D. C., and Columbus, Ohio, had the same problem. A textbook evaluation study by the Michigan State Education Department shows that the vast majority of school history texts ignore the contributions of Black Americans and are historically inaccurate (McEachern, 1968). As a result of such findings increased pressure has been placed on the publishing industry to produce new ethnic texts and adequate supplementary sources (Time, April, 1970).

Many publishers have responded with a mass of new materials. Books are not the only helpful sources. Some are audio-visual materials. For example, a three reel 16 mm film series entitled "History of the Negro in America" (McGraw-Hill) covers a 300 year span of American History. Filmstrips, records, and calendars have also proven to be excellent materials (Hurt, 1969). Video-tapes, multi-media kits, slides, charts, documentaries, and other materials are now an established part of curriculum sources for Black Studies. Banfield (1969) comments that ". . . many publishers are now preparing attractive volumes of fiction, literature, poetry, and folktales. . . ," but, ". . . many are still skirting the issues posed by slavery, the civil war, and the Reconstruction Period. Some textbooks fail to give an honest account of the Afro-American when he came to this country."

However, Millender (1967) maintains that the materials are sufficient enough to provide Black Studies with sources for their programs.

Schools that want to avoid starting new programs always rely on the old excuse that there are no materials available, comments Blackburn (1970). He states that with the advent of Black Studies this excuse has never been less defensible than it is today. Blackburn maintains that five years ago it was much different, but today there are a wide variety of materials to pick from. Thus, it appears that presently materials of ethnic content are readily available and adequate for students enrolled in Black Studies programs.

Accordingly, the Education U.S.A. Special Report shows that most school officials feel that the development of classroom materials by school districts is no longer necessary. In fact, most say that it would be a waste of time now because commercial materials and textbooks have improved greatly in recent years and schools can draw from the immense amount of materials already developed.

Curriculum Content as Related to Black Studies

Many educators feel that to compensate for years of neglect, especially at the college level, Black Studies should consist of separate courses (Black Studies in Schools, 1970). Therefore, most Black Studies programs on college campuses are composed of singular courses related to some aspect of Afro-American culture such as history, music, art of other endeavors (Edwards, 1970). The survey by Evans (1969) offers an indication of the range of courses available to Black Studies programs in the state of Illinois. For a sample listing of Black Studies courses see Appendix F.

A comparative view of three Black Studies curricula (Federal City College; State University of New York at Albany; and San Jose State College) by Edwards (1970) shows how the three programs differ in their conceptual frameworks. These programs range from the relatively complex offering at Federal City College in Washington, D. C., to the comparatively simple and straightforward course at San Jose State College in California. Under proper direction and control, any of the programs can be revised to meet individual campus situations.

Other facets of the content of Black Studies included within its curricular framework are: seminars; art festivals; workshops; guest lecturers; and other experiences (New York Times, December, 1970). According to Cruse (1969) traditionally the content of the school curriculum has been the cultural particularism of

the white middle-class. Therefore, the content of Black Studies is black particularism. This particularism includes the historical, social, cultural, and the economic plight of the American Negro.

Program Implementation as Related to Black Studies

Two distinct methods of implementing Black Studies are identifiable in the literature. Both Cruse (1969) and Blassingame (1970) describe the two methods as being the "radical" or "separatist" method advocating an all-black ideology with separate courses, all-black students and all-black instructors, and the other method as being a "slow and reformist" type which attempts to integrate the presence of Afro-Americans as an incorporate part of the American experience. There seems to be strong arguments for both sides. However, Lee (1970) reports that most black students have a prevailing preference toward an exclusionary program, while Wilkins (1969) states that the separatists are only a highly vocal minority. Frederick (1969) and Blackburn (1970) envision the separatist method as painful but necessary for change. In support of the integrationist or gradual approach, Cuban (1967) and Hurt (1968) both conclude that an integrated approach is best. A 1969 report by Cruse maintains that before there is either rapid or slow change the quality, the thrust, and the approach of any Black Studies program must be determined first. No evaluative studies are available that indicate which approach is more effective.

Government agencies have warned colleges of violating the Civil Rights Act of 1964 in encouraging separateness by isolating the Black Studies program. Antioch College desegregated its Black Studies institute after the government threatened to cut off funds to the college (New York Times, December, 1970). Thus, it appears that the problems encountered when implementing Black Studies are multiple. The availability of research in this area of Black Studies remains crucial.

Curriculum Evaluation as Related to Black Studies

Evaluation is a process which includes the gathering of evidence on the attainment of objectives and forming a judgement on the basis of the evidence. It involves the clarification of objectives and the development of adequate measures for obtaining data from students. The use of the information obtained is essential in guiding changes in curriculum or teaching strategies. In relation to Black Studies, Kvaraceus early in 1965 had suggested that the programs be implemented

immediately, with researchers developing evaluative tools to provide insights and point out new directions.

According to the available literature the evaluation process in Black Studies programs is scarce. In general, educators appear to be reluctant toward assessing Black Studies programs. Black Studies in Schools (1970) reports that few schools have developed formal guidelines or evaluation procedures. The survey suggests that most programs are "too new" to be termed a success or failure. Blassingame (1970) supports this view by commenting that ". . . this is still seed time" for Black Studies and evaluation is premature at this point. Brown (1970) maintains that the real effect of Black Studies can only be measured by student performance, but reports that it is too soon to apply that test. On the other hand, Harding (1970) predicts that most of the programs will fail for no other reason than the lack of commitment.

Actual empirical studies dealing with the effects of Black Studies curricular materials upon students are limited. Ziller (1968) and Scheiner (1967) reported similar findings of no significant differences in regard to the self-esteem of Negro and white students after exposure to materials about Black Americans. A parallel study by Shulman (1968) differed by showing the self-concept of Negro youngsters from the lower socio-economic level to be consistently higher than their white classmates. The results of a doctoral study by Roth (1969) testing for the effects of Black Studies on white and Negro fifth grade students indicated that Black Studies programs primarily aimed at presenting materials for knowledge purposes are effective for white and black students in integrated schools and black students in segregated schools. None of the studies sought to determine the scope of student knowledge in this field.

A study by Georgeoff (1967) entitled Race as a Factor in Knowledge About Negro History and Culture sought to ascertain the extent to which the Negro child's information about his race differs from that of a white child's knowledge about Negro Americans. He hypothesized that a difference exists and that it favors the Negro child. A total of 778 children were involved in the study. None had participated in formal studies related to black history and culture, but some children had been exposed to the topic incidently. A test was constructed to determine the pupils' knowledge of American Negro culture.

The results of the investigation found no difference between white and black students on the multiple-choice section of the test, but a difference was

found in the identification section. This section included a list of prominent figures from both races which the children were to identify by race. These findings indicate that Negro pupils were better able to identify the race of prominent Americans than white pupils.

In commenting about the results, Georgeoff states that if white students are not learning this information informally then researchers must investigate this area. Furthermore, if the education of white and Negro children is to proceed from "where they are", then the students' background of previous experiences, factual knowledge, and understanding are to be taken into account when the school curriculum is planned.

None of the studies reviewed actually sought to determine the extent that Black Studies programs enlighten students about Afro-Americans and their culture. It appears that studies focusing directly on the present problem are lacking.

Student Attitudes Related to Black Studies

A prolific amount of literature has been published concerning student attitudes toward members of different races. However, it is not the intent of this study to pursue this matter, but seeks specifically to determine what student attitudes are toward Black Studies. In a report by Atkin (1966), it is suggested that curriculum innovations engender positive and negative outcomes with respect to attitudes. Thus, it seems important to identify student attitudes toward Black Studies.

Some related studies have been conducted. A 1938 study by Remmer indicated that the use of social stimulus materials could produce significant changes in the attitudes of youth toward various social issues. The study emphasized that attitudes frequently wavered yet become stabilized somewhere between the original attitude and the extreme shift. Farber (1970) comments that most students seem satisfied, if not elated with the courses in Black Studies. However, some white students feel they have been made uncomfortable in Black Studies classes and some black students feel the programs are too seldom an instrument of "black liberation".

The need to identify undesirable and desirable attitudes in a curriculum is crucial. For example, if students enrolled in the Black Studies programs are more knowledgeable about Black Americans than other students, then what is the relationship between this knowledge and attitudes toward Black Studies? It is reasonable to assume that students enrolled in Black Studies have developed a positive

attitude toward the subject. However, it cannot be assumed that students not enrolled in Black Studies classes have unfavorable attitudes and will perform poorly on the evaluative measures.

Instruments Developed in Relation to Black Studies

Although few specific evaluative instruments have been developed concerning the Black Studies curriculum, there are some general measures available. Poulos (1969) devised an instrument to determine parental attitudes toward pictures of Afro-American personalities and events. Utilizing projective devices, each picture is flashed upon the screen in sequence. Respondents are asked to designate each picture as "favorable" or "unfavorable". Georgeoff (1967) developed the Gary Achievement Test on American Negro History and Culture to determine the effect of curriculum upon grade school children in integrated classrooms. One section of the instrument is multiple-choice with five possible alternatives. Another section includes a list of famous Americans (black and white) which respondents are asked to identify by race.

Adrian Dove (1969), arguing that U.S. employment and I.Q. tests reflect the culture of white middle-class America, constructed the Dove Counterbalance General Intelligence Test popularly known as the Soul Folks Chitlin Test, which is cast with a ghetto rather than a middle-class bias. Dove states that scores are not as important as the awareness generated from the idea of "cultural deprivation". The entire test consists only of ten multiple-choice questions.

Despite the similarities that exist between the instruments cited in the review and the measure (AAKI) used in this study there are several basic differences. For example, the measure by Poulos also makes use of slides of Afro-American personalities but assumes that the personalities are "familiar" to the sampling population. The instrument used in this investigation does not make this assumption, but attempts to determine just how "familiar" these persons are to the sample under study. The measure by Dove is similar in kind and determines, to some degree, how aware persons are of Black America. However, it is too limited in scope and range to provide an adequate picture of a subject's knowledge of Afro-American history and culture.

The instrument developed by Georgeoff is most comparable to the measure used in this study. Both instruments are designed to test for knowledge of Afro-American history and culture. They both consist of multiple-choice questions with

five alternative answers. Georgeoff's test includes 50 such questions, whereas AAKI (Part I) has 100 questions. Although the content is similar, one of the major differences is the target population. The test by Georgeoff is geared toward grade school pupils and AAKI is projected toward high school and college groups. Another aspect of difference is the second part of both tests. The Gary Achievement Test on American Negro History and Culture by Georgeoff lists famous Americans (black and white) for the subjects to determine their ethnic classification, whereas AAKI (Part II) includes 100 slides of various black personalities for subjects to identify.

The review of the measures mentioned above indicates that none are concerned with both verbal and visual information as it relates to knowledge of Afro-American history and culture. Only one measure, the instrument designed by Georgeoff, seemed concerned with how knowledgeable students are in this area. Thus, it is hoped that the measure developed for this study, utilizing both verbal and visual stimuli, will provide some scope to the instruments currently available.

Summary of Related Literature

On the basis of the literature, it seems that Black Studies is an important factor in the college and university curriculum. While there is considerable agreement among educators concerning the rationale and general objective of Black Studies, areas such as methods of implementation remain controversial. The concern with theoretical foundations far exceed any knowledge gained from empirical studies.

The literature revealed the diversity in program structures, along with course content and the availability of suitable materials for use in the programs. With the exception of one instrument, the Gary Achievement Test on American Negro History and Culture, none were specifically suitable to yield adequate data to determine student knowledge of Afro-American history and culture. Thus, the development of The Afro-American Knowledge Inventory for this study seems necessary. Information related to student attitudes was both limited and inconclusive. None of the findings indicated the relationship between the amount of factual knowledge a student possesses about black culture and his attitude toward Black Studies.

The studies reviewed tend to suggest that the rationale for Black Studies

is based upon the denial of Afro-American achievement. Therefore, the major objective is to provide students with this information. The studies reviewed revealed no information that determines how much "correcting" of this denial (if any) has been done by introducing Black Studies into the curriculum. Consequently, it seems obvious that further research in this area is justifiable.

The reluctance of educators to evaluate the effects of Black Studies is particularly evident. While most educators believed it "too soon" to evaluate, the question of evaluation remains unanswered. The investigator believes that the unclear and controversial nature of Black Studies necessitates and should, therefore, facilitate evaluation.

CHAPTER III

DESIGN OF THE STUDY

Population and Sample

The population in this investigation consists of 36 male and 56 female students from the undergraduate students enrolled at Western Illinois University, Macomb, Illinois, during the Fall Quarter, 1971. The subjects were selected from those classes designed to fulfill the Historical and Social Foundations of the students' basic curriculum. Since all students are required to select courses in this area some time during their undergraduate career, the sample is assumed to be randomized and representative of the corresponding population. In all, ninety-two subjects were used and are categorized by ethnic group, sex, and curriculum type. The sub-group categories are presented in Table 1.

TABLE 1

POPULATION DESCRIPTION

Code	No. of subjects	Sex	Ethnic group	Curriculum Type
01	13	Male	Black	Black Studies
02	21	Female	Black	Black Studies
03	7	Male	White	Black Studies
04	9	Female	White	Black Studies
05	16	Male	White	Traditional
06	26	Female	White	Traditional

There are forty-two subjects in the Traditional Curriculum Group and fifty subjects in the Black Studies Curriculum Group. The mean age for each of the two groups is 19.49 years for the Traditional Curriculum Group and 19.25 years for the Black Studies Curriculum Group, resulting in a mean age of 19.37 years for the total sample. When grouped by sex, there are 56 females and 36 males. A division by ethnic group establishes that the sample contains 58 white

subjects and 34 black subjects. Sex according to ethnic group indicates 21 black females, 35 white females, 13 black males, and 23 white males.

The general academic ability of both groups was found to be relatively comparable according to mean comparisons of composite scores from the American College Testing Program Examination (ACT). The mean composite score (English, Math, Social Science, and Natural Science) for all subjects, as measured by the ACT test was found to be 21.28, with a mean score of 21.26 for those subjects in the Black Studies Curriculum Group, and a mean of 21.29 for those subjects in the Traditional Curriculum Group. The mean scores from the Social Science part of the ACT test were also compared. The mean score for all subjects was found to be 21.12 with a mean of 21.11 for those subjects in the Traditional Curriculum Group, and a mean of 21.13 for those subjects in the Black Studies Curriculum Group. Since the mean scores were similar between groups, it is assumed that the groups are homogeneous on the academic ability variable.

Instrumentation

Three instruments were utilized to evaluate the effects of the Black Studies program. Since evaluative measures in this area were lacking, it was necessary to develop two test instruments and modify an existing measure for the investigation. The Afro-American Knowledge Inventory was developed in two parts. Part I was used to determine student knowledge of factual data about Black Americans, whereas Part II was used to determine student ability to identify specific Afro-American personalities. A modified form of the Semantic Differential (Osgood, 1957) was adapted to provide a description of student attitude toward Black Studies. A General Information Questionnaire was also developed for the investigation to provide general information about each subject. Included in the questionnaire is an attitude scale which was used to provide a description of student attitude toward Black Studies.

The Semantic Differential: This instrument developed by Osgood, Suci, and Tannenbaum (1957) was modified and used to assess student attitude toward Black Studies. Osgood's instrument has increasingly become an appropriate measure of attitude (Brinton, 1971). It has demonstrated its utility and correlates highly with a similar measure developed by the psychologist L. L. Thurstone (1928). A modified form of the instrument was constructed by the investigator for this

study and administered to all subjects. It was designed with the stimulus concept "Black Studies" followed by a set of polar adjectives placed at opposite ends of a five point scale. Subjects were asked to rank order Black Studies on a five point scale using the list of adjective pairs. The bipolar adjectives used were the following:

good	-	bad
academic	-	non-academic
nice	-	awful
interesting	-	boring
useful	-	useless
positive	-	negative
desirable	-	undesirable
relevant	-	irrelevant
pleasant	-	unpleasant
integrationist	-	separatist

FIGURE 1. BIPOLAR ADJECTIVE LIST

In order to prevent a response order bias the adjectives were alternated in their polar direction. Accordingly, scores on each item range one to five, with high scores representing more positive attitudes toward Black Studies and low scores representing a negative attitude toward Black Studies. The complete modified form of the Semantic Differential used for this study may be found in Appendix E.

General Information Questionnaire: This instrument containing twenty items was developed by the investigator and administered to the subjects involved in the study. The purpose of items one through ten of the questionnaire was used to determine age, ethnic group, and sex. Questions numbered eleven through twenty were specifically designed to sample the subjects' attitude toward Black Studies. A five point scale was modeled after the technique developed by R. A. Likert (1932) in which subjects were asked to "strongly agree, agree, remain neutral, disagree, or strongly disagree" with a presented statement or question. An example of this technique as modified for this investigation is: "BLACK STUDIES SHOULD BE FOR

BLACKS ONLY?"

The statements were polarly alternated to reduce set patterns of subject response. Scoring for each item are from one to five. The scoring procedure is such that a high score is considered a positive attitude toward Black Studies and a low score is considered a negative attitude toward Black Studies. The complete questionnaire, including the ten-item attitude scale, can be found in Appendix B.

The Afro-American Knowledge Inventory: This instrument was designed by the investigator to measure student knowledge of Afro-American history and culture. The inventory consists of two-hundred items differentially distributed over broad areas of information including acting and dramatics, art, literature, history, civil rights, and science.

The instrument, henceforth referred to as AAKI, is developed around two assumptions. It is first assumed that a subject's knowledge of Afro-American history and culture can be measured through the use of a random selection of multiple-choice items reflecting various aspects of Black culture. The second assumption underlying the construction of the inventory is that the amount of knowledge a student has about Afro-Americans will have a direct relationship to his attitude about Black Studies.

The inventory consists of two parts: Part I contains one-hundred multiple-choice questions considered to be verbal stimuli and is referred to as AAKI (Part 1); Part II also contains one-hundred multiple-choice items, with the major stimuli being visual. It is referred to in the study as AAKI (Part II). The instrument is a timed, pencil and paper test which takes one hour to administer, twenty-five minutes for AAKI (Part I) and thirty-five minutes alloted for AAKI (Part II). It was thought that timing would reduce outright guessing, thus providing a more accurate picture of the subject's familiarity with Afro-American history and culture. The instrument was hand scored for this study, but may be readily adapted for use with standard IBM answer sheets for scoring by machine.

AAKI (Part I): This test section is comprised of twenty-one pages, eight and one half by eleven inches in size. The front page includes the instrument's title, form number, directions, and a sample item. Pages two through twenty-one contain the one-hundred multiple-choice items in statement form. The statements stress factual data related to the historical and cultural contributions made by Afro-Americans. The statements when scored are designed to indicate the subject's

knowledge about these Afro-American contributions. Two sample items from AAKI (Part I) are presented in Figure 2.

51. The "Empress of the Blues" is generally recognized as:

    1. Ethel Water
    2. Bessie Smith
    3. Lena Horne
    4. Dinah Washington
    5. Sarah Vaughn

52. A Raisin in the Sun was written by:

    1. Nikki Giovanni
    2. Kathleen Cleaver
    3. Gwendolyn Brooks
    4. Lorraine Hansberry
    5. Betty Shabazz

FIGURE 2. SAMPLE ITEMS FOR THE AFRO-AMERICAN KNOWLEDGE INVENTORY (Part I)

As illustrated in the example shown in Figure 2, each has five possible choices. Subjects are asked to select the item that correctly completes the statement. For each statement there is only one correct item out of the five possible choices. As presented in Figure 2, the correct item that completes statement number fifty-one is 2, Bessie Smith. The subjects indicate their choice in each item by circling the corresponding numeral to the left. For this study all responses were marked directly on the test booklet. Each correct response is counted as one point.

AAKI (Part II): This test section has eleven pages, eight and one-half by eleven inches. The front page includes the instrument's title, form number, and specific directions to follow. Pages two through eleven contain one-hundred items, ten on each page. Each item contains the names of five Afro-American personalities listed as "a, b, c, d, or e." One-hundred 2 x 2 slides of Afro-American personalities are projected upon a screen in a specific sequence. Twenty seconds is allowed for response to each slide, after which time another slide is shown. The subjects are asked to match the personality that is projected on the screen with a name on the list. A sample of the items from AAKI (Part II) is presented below in Figure 3.

1. a. Leroi Jones
   b. Roi Ottley
   c. Charles Gordone
   d. Ed Bullens
   e. Don Lee

2. a. Leontyne Price
   b. Ella Fitzgerald
   c. Josephine Baker
   d. Marian Anderson
   e. Pearl Bailey

FIGURE 3. SAMPLE ITEMS FROM THE AFRO-AMERICAN KNOWLEDGE INVENTORY (PART II)

Only one of the five alternative names is correct. In Figure 3 for number one when a slide of Don Lee is shown, the correct choice would be letter "e. Don Lee." As in AAKI (Part I) the subjects circled the numeral to the left of their choice by marking directly on the test booklet. Each correct identification of the slide is counted as one point. The projection of each slide implies the question: "Who is that?" A list of the one-hundred personalities shown in AAKI (Part II) is included in Appendix I.

An important aspect to mention about the inventory is the current status of some items in AAKI (Part I). It is evident as time changes and other events take place that some of the original statements may not be applicable to current times. For example, when the inventory was developed, Ralph Bunche was Under-Secretary of the United Nations, but since that time he has died. Therefore, it is apparent that the inventory as it appears in its original form may contain items that are dated, but were applicable when the subjects were tested. This particular feature of the inventory is not limiting, since items may be easily revised to their current status and adapted to a variety of situations.

The procedures and resources used in developing The Afro-American Knowledge Inventory are fully discussed in Appendix A.

Reliability and Validity of Instruments

The Semantic Differential reliability reports have been as high as .91 and .93 (Osgood, 1957). A study by Pearson (1971) revealed a .95 reliability, while Roth (1969) reported a .75 reliability in a study of white student attitude

toward Negroes.

For this study the Spearman-Brown formula was used in estimating reliability for both the Semantic Differential and General Questionnaire Attitude Scale. A reliability coefficient of .833 was attained for the modified form of the Semantic Differential. The General Questionnaire Attitude Scale yielded a reliability coefficient of .702. Both instruments seemingly demonstrate confidence as reliable measures and indicate reasonable face-validity.

Reliability for AAKI was estimated from the item response pattern. This technique for estimating reliability has achieved much use in the field of objective testing. The technique was developed by Kuder and Richardson.

The procedure uses the individual item response patterns to provide one of the two sets of data needed to estimate reliability, with performance on the total instrument used to provide the other set of data. Since AAKI involves right and wrong responses the Kuder-Richardson procedure seems most appropriate as it was designed to deal with the proportion of right items and the proportion of wrong items. For research purposes it has been limited to studies using objective testing as a data-gathering technique. In this investigation the Kuder-Richardson formula was applied to the responses from both the Black Studies Curriculum Group and the Traditional Curriculum Group on both parts of AAKI. The Black Studies Curriculum Group yielded a reliability coefficient of .95 for AAKI (Part I) and a reliability coefficient of .94 for responses of AAKI (Part II). The Traditional Curriculum Group yielded reliability coefficients of .89 for AAKI (Part I) and reliability coefficients of .93 for AAKI (Part II).

Reliability estimates were also made for the total sampling population responses on AAKI. The estimated reliability coefficients on AAKI (Part I) was .94, with performances on AAKI (Part II) yielding a .96 reliability coefficient. Cumulative responses on AAKI for the total sample yielded a reliability coefficient of .98. Thus, it appears that performances by groups and total sampling on AAKI is high enough to warrant confidence in the instrument as a reliable test measure.

Validity

Construct validity is defined as the ability of an instrument to distinguish between groups who behave differently on the variable under study. Therefore, the validity of the instrument AAKI is argued on the basis of its construct validity. Procedurally, construct validity is determined by two stages: (1) to

identify two groups who may differ on the construct the instrument is seeking to measure; (2) the second stage is to administer the instrument to the two groups to determine if they differ significantly on the instrument.

The construct for AAKI was student knowledge of Afro-American history and culture. The two groups were the Black Studies Curriculum Group and the Traditional Curriculum Group. Thus, it was hypothesized in this study that students in the Black Studies Curriculum Group would score significantly higher on AAKI. The data was gathered and subjected to t-test analyses to determine if differences exist. The results of the t-tests and the significance levels are indicated in Table 2.

TABLE 2

t-TEST COMPARISONS BETWEEN MEANS ON THE AAKI FOR THE BLACK STUDIES CURRICULUM GROUP AND TRADITIONAL CURRICULUM GROUP

Source	Degrees of freedom	t	Significance level
AAKI (Part I)	91	5.81149	$p < .01$
AAKI (Part II)	91	11.79210	$p < .01$
AAKI Cumulative	91	9.66609	$p < .01$

With 91 degrees of freedom the results of all the t tests were found to be significant at the .01 level of confidence. The value of t for significance at the .01 level is 2.632. Concerning the mean scores on AAKI a difference appears to exist between the Black Studies Curriculum Group and the Traditional Curriculum Group. Therefore, the analysis of the findings are advanced as partial evidence of the construct validity of The Afro-American Knowledge Inventory.

Procedures

This study is concerned with student knowledge of Afro-American history

and culture. To arrive at some indication, it was decided to test subjects enrolled in courses designed to fulfill the Basic Curriculum requirements at Western Illinois University, during the seventh week of the Fall Quarter, 1971.

Ninety-two subjects were randomly selected from two Black Studies classes and two Traditional Curriculum classes. Fifty subjects selected from the Black Studies classes were designated as the Black Studies Curriculum Group. Forty-two subjects selected from the Traditional Curriculum classes were designated as the Traditional Curriculum Group. A post-test only design was thought to be appropriate for this study as pre-testing was likely to produce unstable effects on the post-test results.

All subjects in the study were provided with manila folders which included a general information questionnaire, a modified form of the Semantic Differential for attitude towards Black Studies, and The Afro-American Knowledge Inventory (Part I) and (Part II). Pencils were provided for those without writing instruments. The subjects were randomly seated in a large lecture hall, equipped to seat 250 persons. In order to generate the data necessary for analysis of the study, both groups were asked to respond to the same materials. The measurements were administered to both groups simultaneously by two male proctors, one black and one white. Both proctors were involved in administering all measures.

The subjects were instructed by the proctors to fill out the general information questionnaire. Upon completion of the informational questionnaire, the subjects were then introduced to the procedures for completing the Semantic Differential form questionnaire on attitude. Some procedural questions were asked by the subjects and the appropriate answers were provided by the two proctors. Following the completion of the Semantic Differential form questionnaire, the subjects were then asked to review the directions for completing the AAKI (Part I). Questions concerning the procedures were allowed and answered again by the two proctors. Subjects were warned against outright guessing as it might effect the results and does not provide an accurate description of their knowledge of Afro-American history and culture. Twenty-five minutes was the amount of time allowed for the subjects to complete AAKI (Part I). The investigator felt that by limiting the time for response to the test items outright guessing by the subjects may be partially modified.

The subjects were instructed to read the specific directions for AAKI

(Part II) and again procedural questions were allowed and answered by the proctors. As in AAKI (Part I), subjects were told to refrain from outright guessing.

The lecture hall used for the study was equipped with a remote controlled slide projector. Thus, it was quite suitable for administering AAKI (Part II), which contains 100 2 x 2 transparent photographs of various Afro-American personalities. The large screen available seemed to reduce seating position as a handicap, since it was possible for the subjects to see the projected slides from all directions. The lighting system had a rheostat for dimming. This eliminated the subject's difficulty in seeing individual items on his test sheet.

Two slide trays containing 50 slides each were used to project the images upon the screen since a single tray would not accommodate all 100 slides at one time. One proctor operated the remote slide projector, while the other announced (every twenty-seconds) the number of the next test item. For example, when SLIDE NUMBER THREE was announced, the corresponding slide was projected on the screen. The procedure continued until the first fifty slides had been shown. At that time the first slide tray was replaced by a second tray containing slides numbered fifty-one through one-hundred. The procedure continued until the one-hundreth slide was projected. The subjects were asked to make certain that all answer sheets were placed inside the test folders. AAKI (Part II) was a timed measurement with thirty-five minutes allocated for the subject to respond. The entire testing session took one hour and thirty minutes.

Pilot Study

The primary measurement instrument (AAKI) used for this study was devised and refined following a pilot study in the summer of 1971. The sample was composed of 15 all white male and female high school age subjects enrolled in an Afro-American history class at University High School, Normal, Illinois. The first version of AAKI (Part I), containing one-hundred and fifty items, was administered to the group, resulting in a 63.93 mean score. While the mean discrimination level seemed adequate, there was some question as to the difficulty level of many items. From the results it was apparent that many of the questions were too difficult for the age level of the subjects. Therefore, it was necessary to analyze the items and make adjustments in which fifty of the items were eliminated. Following the analysis, additional items were revised, modified, and added. In all, one-hundred items were selected for the present version of AAKI (Part I). The results of the

pilot are presented in Table 3.

TABLE 3

PRELIMINARY DATA ON THE AFRO-AMERICAN KNOWLEDGE INVENTORY (PART I)

Test Statistics	Obtained	Recommended
Mean	63.93	90.00
Standard Deviation	27.91	20.00
Kuder-Richardson r	0.97	0.70
Mean Difficulty	0.43	0.60
Mean Discrimination	0.38	0.33
Score Range 36-121		
N = 15		

One hundred 2 x 2 slides of Afro-American personalities in AAKI (Part II) were presented to the same group of students used in the pilot for AAKI (Part I). The students were asked to respond vocally when they could identify any of the one-hundred personalities projected on the screen. The pilot study seemed to indicate that data concerning a subject's visual familiarity with Afro-American personalities could be provided by using this instrument with some slight modifications.

Objectives

The objectives of this study are: to develop an instrument that will measure student knowledge of the Afro-American history and culture; to use the instrument to evaluate Black Studies in relation to student knowledge of Afro-American history and culture; to provide a description of student attitude toward Black Studies from a sample population; and to compare the results by sub-groups. From these objectives the following directional hypotheses were generated for the study and were analyzed for statistical significance at the .05 level of confidence.

The primary purpose of hypotheses in this study is for the testing of the instrument AAKI. The statistical instruments used to test these hypotheses were a one-way analysis of variance and t-test. All hypotheses were tested in the null form of no significant difference for each analysis.

Hypotheses

Hypothesis I

There will be a significant difference between cumulative mean scores on the AAKI from the Black Studies Curriculum Group and the Traditional Curriculum Group.

Hypothesis IA

There will be a significant difference between mean scores on the AAKI (Part I) from the Black Studies Curriculum Group and the Traditional Curriculum Group.

Hypothesis IB

There will be a significant difference between mean scores on the AAKI (Part II) from the Black Studies Curriculum Group and the Traditional Curriculum Group.

Hypothesis II

There will be a significant difference between mean scores on the Semantic Differential scale from the Black Studies Curriculum Group and the Traditional Curriculum Group.

Hypothesis III

There will be a significant difference between mean scores on the General Questionnaire Attitude Scale from the Black Studies Curriculum Group and the Traditional Curriculum Group.

Hypothesis IV

There will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative AAKI, the Semantic Differential Scale, and the General Questionnaire Attitude Scale from white students in the Black Studies Curriculum Group and white students in the Traditional Curriculum Group.

Hypothesis V

There will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative AAKI, the Semantic Differential scale, and the General Questionnaire Attitude Scale from white students and black students in the Black Studies Curriculum Group.

Hypothesis VI

There will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative AAKI, the Semantic Differential scale, and the General Questionnaire Attitude Scale from male students and female students in the Black Studies Curriculum Group.

CHAPTER IV

FINDINGS AND DISCUSSION

Findings

The findings of this study are reported in the order in which the hypotheses are presented in the preceding chapter. The level of confidence for tests of the hypotheses was set at alpha = .05. Higher levels of significance are reported when attained. The hypotheses were all tested in the null form of no significant difference.

Three instruments were developed for use in the investigation. A modified form of the Semantic Differential and a General Questionnaire Attitude Scale were used to provide a description of student attitude toward Black Studies programs. The Afro-American Knowledge Inventory (Part I) and (Part II) was developed and used to provide a description of student knowledge of Afro-American history and culture in relation to the Black Studies program. In tests of reliability the instruments demonstrated reasonable confidence as reliable test measures.

This study assumes randomization on the basis of student self-randomizing in class selection. Though true randomization of groups was not possible, it is felt that analysis of variance is robust enough to compensate for the error within and between group scores. Therefore, the data was subjected to a one-way analysis of variance, an appropriate statistic when the quality of 2 or more means is being tested for a single variable. In testing for specific group differences t-tests were performed between each pair of means to test the specific hypotheses of the study. A summary of the mean scores from the two major groups is presented in Table 4.

TABLE 4

SUMMARY OF MEAN SCORES FROM THE AAKI, SEMANTIC DIFFERENTIAL SCALE AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FOR BLACK STUDIES CURRICULUM GROUP AND TRADITIONAL CURRICULUM GROUP

Group	N	AAKI			Semantic Differential	General Questionnaire Attitude Scale
		Part I	Part II	Cumulative		
Black Studies Curriculum Group	50	31.51	60.35	92.07	41.89	40.39
Traditional Curriculum Group	42	16.80	26.76	43.57	38.97	38.47

In examining the data in Table 4 the Black Studies Curriculum Group apparently achieved a higher mean than the Traditional Curriculum Group. The increase in mean scores from Part I to Part II of the AAKI for both groups may be partly due to environmental effects. Further examination shows that the means on the Semantic Differential scale and the General Questionnaire Attitude Scale appear to be relatively similar between the groups. The differences between the means indicate that the Black Studies Curriculum Group made the larger scores on all variables.

Hypothesis I states that there will be significant difference between the cumulative mean scores on the AAKI from the Black Studies Curriculum Group and the Traditional Curriculum Group. The hypothesis was tested and accepted at beyond the .01 level of confidence with the significance of F (1, 90) = 93.4332, $p < .01$. Data for the F ratio from one-way analysis of variance are reported in Table 5.

TABLE 5

SUMMARY OF ONE-WAY ANALYSIS OF VARIANCE ON CUMULATIVE MEANS FROM THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Sourve of Variation	Degrees of freedom	Sum of squares	Mean Squares	F-ratio
Between Groups	1	53711.598	53711.598	93.43321*
Within Groups	90	51737.965	574.866	
Total	91	105449.563		

*p < .01

The resulting F-ratio with 1 and 90 degrees of freedom equalled 93.4332 which is significant beyond the .01 level of confidence. The F-value required for significance at this level is approximately 6.95. It can be assumed that cumulative mean scores on AAKI are not equal from the two groups. Therefore, Hypothesis I is accepted in its directional form.

Hypothesis IA is concerned with the differences between group mean scores on Part I of AAKI. The data was subjected to one-way analysis of variance procedures as tests for significance. Hypothesis IA states there will be a significant difference between mean scores on the AAKI (Part I) from the Black Studies Curriculum Group and the Traditional Curriculum Group. The hypothesis was tested and accepted at beyond the .01 level of confidence with the significance of $F(1, 90) = 33.7733$, $p < .01$. Data for the F ratio from one-way analysis of variance are reported in Table 6.

TABLE 6

SUMMARY OF ONE-WAY ANALYSIS OF VARIANCE ON MEAN SCORES FROM PART I OF THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Source of variation	Degrees of freedom	Sum of squares	Mean Squares	F-ratio
Between Groups	1	4939.527	4939.527	33.77339*
Within Groups	90	13162.949	146.255	
Total	91	18102.477		

*p < .01

The value of F is significant beyond the .01 level of confidence. For significance the value of F required at this level is approximately 6.96. This indicates that differences would occur 1 per cent of the time by chance alone. Therefore, Hypothesis IA is accepted in the directional form as the means on Part I of AAKI are significantly different.

In regard to Part II of The Afro-American Knowledge Inventory, Hypothesis IB states there will be a significant difference between mean scores on the AAKI (Part II) from the Black Studies Curriculum Group and the Traditional Curriculum Group. The hypothesis was tested and accepted at beyond the .01 level of confidence with the significance of $F(1, 90) = 139.0537$, $p < .01$. Data for the F ratio from one-way analysis of variance are reported in Table 7.

TABLE 7

SUMMARY OF ONE-WAY ANALYSIS OF VARIANCE ON MEAN SCORES FROM PART II OF THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Sourve of variation	Degrees of freedom	Sum of squares	Mean Squares	F-ratio
Between Groups	1	25766.863	25766.863	139.05371*
Within Groups	90	16677.137	185.302	
Total	91	42444.000		

*p < .01

The resulting F-ratio is significant beyond the .01 level of confidence. The F-value required for significance at this level is approximately 6.96. Thus, it may be assumed that the means are not equal. Hypothesis IB is, therefore, accepted in its directional form since the means from the Black Studies Curriculum Group and the Traditional Curriculum Group on Part II of AAKI appear to be significantly different.

Hypothesis II and III are both in regard to the attitude scales used in the study. Both hypotheses were tested by one-way analysis of variance procedures. Hypothesis II states there will be a significant difference between mean scores on the Semantic Differential scale from the Black Studies Curriculum Group and the Traditional Curriculum Group. The hypothesis was tested and accepted at beyond the .05 level of confidence with the significance of $F\ (1, 90) = 6.9539$, $p < .05$. Data for the F-ratio from one-way analysis of variance are presented in Table 8.

TABLE 8

SUMMARY OF ONE-WAY ANALYSIS OF VARIANCE ON THE SEMANTIC DIFFERENTIAL SCALE

Source of variation	Degrees of freedom	Sum of squares	Mean Squares	F-ratio
Between Groups	1	195.133	195.133	6.95391*
Within Groups	90	2525.476	28.061	
Total	91	2720.609		

*$p < .05$

In testing Hypothesis II the value of F was found to be significant beyond the .05 level of confidence. The value of F required for significance at this level is approximately 3.96. The means are apparently significantly different; therefore, Hypothesis II is accepted in its directional form.

Hypothesis III states there will be a significant difference between mean scores on the General Questionnaire Attitude Scale from the Black Studies Curriculum Group and the Traditional Curriculum Group. The hypothesis was tested and accepted at beyond the .05 level of confidence with the significance of $F(1, 90) = 4.9101$, $p < .05$. Data for the F-ratio from one-way analysis of variance are presented in Table 9.

TABLE 9

SUMMARY OF ONE-WAY ANALYSIS OF VARIANCE ON THE GENERAL QUESTIONNAIRE ATTITUDE SCALE

Source of variation	Degrees of freedom	Sum of squares	Mean squares	F-ratio
Between Groups	1	84.480	84.480	4.91013*
Within Groups	90	1548.476	17.205	
Total	91	1632.956		

*$p < .05$

A one-way analysis of variance was used as an analysis for equality of the sample means. The resulting F-ratio with 1 and 90 degrees of freedom equalled 4.910 which is significant beyond the .05 level of confidence. The F-value required for significance at this level is 3.96. Thus, it may be assumed that the obtained value is greater than the value required for significance. The means are apparently not equal; therefore, Hypothesis III is accepted in its directional form. Difference does exist between mean scores from the Black Studies Curriculum Group and the Traditional Curriculum Group upon the General Questionnaire Attitude Scale.

Hypothesis V is in regard to mean scores on AAKI (Part I), AAKI (Part II), cumulative scores from AAKI, the Semantic Differential scale, and the General Questionnaire Attitude Scale between the white students in the Black Studies Curriculum Group and the white students in the Traditional Curriculum Group. The one-way analysis of variance computation generated the mean scores that are presented in Table 10.

TABLE 10

SUMMARY OF THE MEAN SCORES FROM AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE BETWEEN WHITE STUDENTS IN THE BLACK STUDIES CURRICULUM GROUP AND WHITE STUDENTS IN THE TRADITIONAL CURRICULUM GROUP

Group	N	AAKI			Semantic Differential	General Questionnaire Attitude Scale
		Part I	Part II	Cumulative		
White Ss. in Black Studies Curriculum Group	16	26.02	51.93	78.00	43.31	41.68
White Ss. in Traditional Curriculum Group	42	16.80	26.76	43.57	38.97	38.47

In examining the mean scores that are presented in Table 10 it appears that white students in the Black Studies Curriculum Group obtained higher mean scores on Part I, Part II, and cumulative AAKI. The largest means occur in performances on Part II of AAKI. However, white students in the Traditional Curriculum Group also performed better on AAKI (Part II) than on AAKI (Part I). Since AAKI (Part II) deals with the identification of specific Afro-American personalities, it is possible that environmental effects may be partially responsible for the differences.

Further examination of the data indicate differentiation exists between mean scores on the Semantic Differential and General Questionnaire Attitude Scale. The differences tend to be largest from the white students in the Black Studies Curriculum Group.

The means presented in Table 10 were used in evaluating the findings in terms of significant differences between the groups. *t*-tests were computed for this analysis, and are reported with their significance levels in Table 11.

TABLE 11

t-TEST COMPARISONS BETWEEN MEANS ON THE AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FROM WHITE STUDENTS IN THE BLACK STUDIES CURRICULUM GROUP AND THE WHITE STUDENTS IN THE TRADITIONAL CURRICULUM GROUP

Source	Degrees of freedom	t	Significance levels
AAKI Part I	57	3.22976	$p < .01$
AAKI Part II	57	6.8506	$p < .001$
AAKI Cumulative	57	5.77249	$p < .001$
Semantic Differential	57	2.70579	$p < .01$
General Questionnaire Attitude Scale	57	2.55383	$p < .05$

The difference between mean scores on the test measures from white students in the Black Studies Curriculum Group and white students in the Traditional Curriculum Group were analyzed. The direction form of Hypothesis IV for AAKI (Part I) was accepted at beyond the .01 level of confidence with $t = 3.2297$. With 57 degrees of freedom the value of t required for significance at this level is approximately 3.46.

Hypothesis IV in the directional form for AAKI (Part II) was accepted at beyond the .001 level of confidence with $t = 6.8506$. With 57 degrees of freedom the value of t required for significance at this level is approximately 3.460.

Hypothesis IV in the directional form for cumulative mean scores on AAKI was accepted at beyond the .001 level of confidence with $t = 5.77249$. With 57 degrees of freedom the value of t required for significance at this level is approximately 2.632. Hypothesis IV in the directional form for the Semantic Differential scale was accepted at the .001 level of confidence with $t = 2.7057$. With 57 degrees

of freedom the value of t for significance at this level is approximately 2.632.

Hypothesis IV in the directional form for the General Questionnaire Attitude Scale was accepted at beyond the .05 level of confidence with t = 2.5538. The value of t required for significance at this level is approximately 1.987.

All sections of Hypothesis IV were tested to be significant at the .05 level of beyend. Therefore, Hypothesis IV is accepted in the directional form since it states there will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative scores from AAKI, the Semantic Differential Scale and the General Questionnaire Attitude Scale between the white students in the Black Studies Curriculum Group and the white students in the Traditional Curriculum Group. The means from white students in the Black Studies Curriculum Group and white students in the Traditional Curriculum Group are considered to be significantly different.

A further analysis of group mean differences was made between the mean scores from the black students and white students in the Black Studies Curriculum Group. In testing Hypothesis V, the means from the two groups of subjects were subjected to t-test to evaluate the differences. The mean scores achieved by the two groups of subjects are presented in Table 12.

TABLE 12

SUMMARY OF THE MEAN SCORES FROM THE AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FOR BLACK STUDENTS AND WHITE STUDENTS IN THE BLACK STUDIES CURRICULUM GROUP

Group	N	AAKI			Semantic Differential	General Questionnaire Attitude Scale
		Part I	Part II	Cumulative		
White SS. in Black Studies Curriculum Group	16	26.06	51.93	78.00	43.31	41.68
Black Ss. in Black Studies Curriculum	34	34.08	64.32	98.70	41.23	39.79

In examining the mean scores that are presented in Table 12 there is indication of group differences in mean scores on Part I, Part II, and cumulative means on AAKI. The differences tend to be largest for black students in the Black Studies Curriculum Group. Their highest mean scores appear to be AAKI (Part II), the identification part of the inventory.

The mean scores on both the Semantic Differential and General Questionnaire Attitude Scale indicate that differences exist between the groups. However, these differences are largest from the white students in the Black Studies Curriculum Group. The higher mean scores suggest a more positive attitude toward Black Studies programs.

The means from Table 12 were used in analyzing the findings for significant differences between black students and white students in the Black Studies Curriculum Group. *t*-tests were computed to assist in the evaluation of the differences. The *t*-values attained are reported with their significance level in Table 13.

TABLE 13

t-TEST COMPARISONS BETWEEN MEANS ON THE AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FOR BLACK STUDENTS AND WHITE STUDENTS IN THE BLACK STUDIES CURRICULUM GROUP

Source	Degrees of freedom	*t*	Significance levels
AAKI Part I	49	1.87546	N.S.
AAKI Part II	49	2.97829	$p < .01$
AAKI Cumulative	49	2.65418	$p < .01$
Semantic Differential	49	1.54210	N.S.
General Questionnaire Attitude Scale	49	1.74194	N.S

On the basis of t-test analysis in testing Hypothesis V the following assumptions were made. Hypothesis V in the directional form for AAKI (Part I) was not accepted with t = 1.8754 which is not significant. With 49 degrees of freedom the value of t required for significance at the .05 level had to be 2.010.

Hypothesis V in the directional form for AAKI (Part II) was accepted at the .01 level of confidence with t = 2.9782. The value of t required for significance at the .01 level is 2.681.

Hypothesis V in the directional form for cumulative performance on AAKI was accepted at the .05 level of confidence with t = 2.6541. The value of t required for significance at the .05 level is 2.010.

Hypothesis V in the directional form for the Semantic Differential scale was not accepted with t = 1.5421 which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Hypothesis V in the directional form for the General Questionnaire Attitude Scale was not accepted with t = 1.7419 which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Hypothesis V states that there will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative scores for the AAKI, the Semantic Differential Scale, and the General Questionnaire Attitude Scale from white students and black students in the Black Studies Curriculum Group. Therefore, two of the five sections of Hypothesis V were accepted. Those sections of the hypothesis accepted included performances on AAKI (Part II) and cumulative AAKI. The means of the two groups of white students and black students in the Black Studies Curriculum Group are apparently different significantly.

No statistically significant difference was found to exist between means on AAKI (Part I), the Semantic Differential Scale or the General Questionnaire Attitude Scale.

Hypothesis VI states there will be a significant difference between mean scores on AAKI (Part I), AAKI (Part II), cumulative AAKI, the Semantic Differential Scale, and the General Questionnaire Attitude Scale from male students and female students in the Black Studies Curriculum Group. A summary of the groups' mean scores is presented in Table 14.

TABLE 14

SUMMARY OF MEAN SCORES FROM THE AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FROM MALE AND FEMALE SUBJECTS IN THE BLACK STUDIES CURRICULUM GROUP

Group	N	AAKI			Semantic Differential	General Questionnaire Attitude Scale
		Part I	Part II	Cumulative		
Female Ss.	30	33.13	62.88	96.33	41.66	39.93
Male Ss.	20	29.09	56.59	85.70	42.25	41.09

In examining the group means from Table 14 it appears that larger scores were made by female subjects on all parts of the AAKI. The largest mean scores exist in female performances on AAKI (Part II).

Small differences exist between mean scores on both attitude scales with males scoring slightly higher than the female. This might suggest that the male students are more positive in their attitudes toward Black Studies Programs. However, the scores do not differ significantly.

The means from Table 14 were subjected to t-test analysis in order to determine if difference exists. The results are presented in Table 15.

TABLE 15

t-TEST COMPARISONS BETWEEN MEANS ON THE AAKI, SEMANTIC DIFFERENTIAL SCALE, AND GENERAL QUESTIONNAIRE ATTITUDE SCALE FROM MALE AND FEMALE SUBJECTS IN THE BLACK STUDIES CURRICULUM GROUP

Source	Degrees of freedom	t	Significance levels
AAKI Part I	49	0.96467	N.S.
AAKI Part II	49	1.48698	N.S.
AAKI Cumulative	49	1.36234	N.S.
Semantic Differential	49	1.10710	N.S.
General Questionnaire Attitude Scale	49	0.44486	N.S.

The data presented in Table 15 were used to examine Hypothesis VI for mean differences between male students and female students in the Black Studies Curriculum Group. Hypothesis VI in the directional form for AAKI (Part I) was not accepted with $t = 0.9646$ which is not significant. With 49 degrees of freedom the value of 5 required for significance at the .05 level had to be 2.010.

Hypothesis VI in the directional form for AAKI (Part II) was not accepted with $t = 1.4869$ which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Hypothesis VI in the directional form for AAKI cumulative was not accepted with $t = 1.3623$ which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Hypothesis VI in the directional form for the Semantic Differential Scale was not accepted with $t = 1.1071$, which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Hypothesis VI in the directional form for the General Questionnaire Attitude Scale was not accepted with $t = 0.4448$ which is not significant. The value of t required for significance at the .05 level had to be 2.010.

Therefore, Hypothesis VI which states that there will be a significant difference between male student scores and female student scores in the Black Studies Curriculum Group was not accepted based upon the statistical analysis of the data.

Discussion

This investigation was an attempt to determine the relation of Black Studies programs to student knowledge of Afro-American history and culture. The findings are based upon comparisons of differences between mean scores generated from three test instruments used in the study. The discussions of the findings are based upon group mean score performances on the measuring instruments.

The investigation has established that the instrument, AAKI, appears to be a suitable device for the measurement of student knowledge of factual data pertaining to Afro-Americans and student ability to identify specific Afro-American personalities. This investigation has determined that students exposed to the Black Studies program make significantly higher scores on the AAKI test instrument than students enrolled in the Traditional Curriculum.

The findings further indicated that the Black Studies Curriculum Group tend to have more positive attitudes toward studies about Black Americans than did students in the Traditional Curriculum Group. Therefore, it may be possible that exposure to various aspects of Afro-American history and culture may be instrumental in promoting positive attitudes toward studies about Black Americans.

White students in the Black Studies Curriculum Group tend to be more familiar with Afro-Americans and more apparently positive in their attitudes toward Black Studies than white students in the Traditional Curriculum Group. This may suggest that some exposure to Black Studies is desirable for promoting mutual understanding and respect for contributions made by Black Americans to American society.

In performances on AAKI (Part II) which deals with the identification of specific Afro-American personalities it was determined that all mean scores on this variable were higher than performance scores on AAKI (Part I). This may suggest

that variables such as radio, t.v., movies and other environmental means possibly affect knowledge concerning Afro-American culture. However, it appears that subjects in the Black Studies Curriculum Group made significantly higher scores on all aspects of AAKI, especially Part II. On the basis of the data, it is probable that Black Studies programs tend to provide students with information and materials about Afro-American history and culture.

In analyzing performance by ethnic group in the Black Studies Curriculum Group it was found that black students were more successful in identifying specific Afro-American personalities than white students in the Black Studies Curriculum Group. However, there were no statistically significant differences in group performances on AAKI (Part I), which deals with factual data about Afro-Americans. Georgeoff (1967) reported similar findings in his research which indicates no difference between ethnic groups on a test of factual knowledge about Black Americans. Further findings of Georgeoff indicate that ethnic group is a significant factor in ability to identify the race of prominent American personalities, black or white.

Of particular concern to this study is the mean score results on the two attitude scales from white and black students in the Black Studies Curriculum Group. Although there is no significant difference, it was found that white students in the Black Studies Curriculum Group tend to have a more positive attitude toward the Black Studies Program. The mean scores are relatively close; however, the finding may have some further implications to related research. Similar findings by other researchers including (Clark, 1952), (Deutsch, 1960), and (Fantini and Weinstein, 1968) indicate in their studies that black subjects have possibly incorrectly identified with their ethnic group and may tend to have negative attitudes toward their own group.

Both males and females in the Black Studies Curriculum Group tend to perform equally well on all variables. Thus, sex did not appear to be a significant factor in performance on any of the dependent variables.

If the Black Studies Program is assumed to be a vital part of the school curriculum, the findings of this study are supportive evidence of its relation to student knowledge of Afro-American contributions. The results indicate that students enrolled in the Black Studies Program are more knowledgeable about Afro-American history and culture as determined by performance scores on AAKI. Students

in Black Studies also indicated a higher significance in attitude toward studies about Afro-Americans. It is suggested through the findings of this study that students in the Black Studies Curriculum Group are better informed of the role of Black Americans in American history and culture.

In discussing some implications from the hypotheses testing, no information was generated that actually determines what effect Black Studies had upon student performance on AAKI. Thus, it is not assumed that higher scores on the dependent variable are attributable to the Black Studies Program.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The primary concern of this research was the question: what is the relationship of the Black Studies Program to student knowledge of Afro-American history and culture? In an attempt to assess the effect of the Black Studies Program this study used ninety-two male and female undergraduate students. The sample consisted of two groups, the Black Studies Curriculum Group and the Traditional Curriculum Group. There were fifty students in the Black Studies Curriculum Group and forty-two students in the Traditional Curriculum Group. Both groups were administered simultaneously the same measurement materials in a post-test only situation.

Three instruments were utilized in generating the data for evaluative purposes. A two-part measurement instrument entitled The Afro-American Knowledge Inventory (AAKI) designed for the study was used as a measure to determine student knowledge of Afro-American history and culture. AAKI (Part I) consists of 100 multiple-choice items concerning factual data about Afro-Americans and their contributions to society. AAKI (Part II) consists of 100 2 x 2 slides of Afro-American personalities to be identified by the subjects. It was believed that a cumulative score on AAKI would produce an adequate description of a subject's knowledge of Afro-American history and culture.

A modified form of the Semantic Differential and a General Questionnaire Attitude Scale were used to provide a description of student attitude toward Black Studies Programs.

The investigation was conducted to determine student knowledge of Afro-American history and culture. It establishes that the instrument, AAKI, designed for this study is suitable for this purpose. Through the use of the instrument, the investigation establishes that groups according to curriculum type and ethnic group perform differently on The Afro-American Knowledge Inventory.

By computing mean scores from performances on AAKI it was found: that students in the Black Studies Curriculum Group tended to make higher mean scores on AAKI than students in the Traditional Curriculum Group; that Black Students tended to make higher mean scores on AAKI (Part II) than other students; and that male and female students tended to perform equally as well on AAKI.

According to mean scores performance on the attitude measures used in the study, it was found that students in the Black Studies Curriculum Group appear to have a more positive attitude toward studies about Black Americans. It was also found that white students enrolled in the Black Studies Curriculum Group tended to have the most positive attitude toward Black Studies while students in the Traditional Curriculum Group appeared to have the less positive attitudes.

Conclusions

The specific conclusions from the findings are based upon the collection and analysis of the data from this investigation.

It may be concluded that the instrument, AAKI, designed and tested in this investigation is believed to be a suitable device for the measurement of student knowledge of Afro-American history and culture and student ability to identify specific Afro-American personalities.

In reference to testing student performance on AAKI, the following general assumptions can be made:

That students enrolled in the Black Studies Program tend to be better informed about factual data concerning Afro-American history and culture, are better able to identify specific Afro-American personalities, and seem to have more positive attitudes toward studies about Afro-Americans.

That white students enrolled in the Black Studies Program tend to be better informed about factual data concerning Afro-Americans, are better able to identify specific Afro-American personalities, and seem to have more positive attitudes toward studies about Afro-Americans than white students enrolled in the Traditional Curriculum.

That black students in the Black Studies Program are seemingly better able to identify specific Afro-American personalities than white students in the Black Studies Program. On this particular variable it appears that ethnic group is a significant factor. Evidence also indicates that in the Black Studies Program sex does not appear to be a significant factor in performance on any of the dependent variables.

Recommendations

The following recommendations are based upon the findings and limitations

of this study and are limited to the sampling population. The recommendations are as follows:

The evidence in this investigation was generated by a post-test only situation, which may limit generalization about the findings. It is recommended that the study be replicated utilizing pre- post-test procedures or alternative methods in an effort to obtain more evidence vital to this area of concern.

This investigation was conducted with one Black Studies Program, in one school, and a population limited to undergraduate college students. It is recommended that further research include other Black Studies programs with larger and different populations. The populations should include various combinations of students from differing backgrounds, ethnic groups, and school settings. It is further recommended that non-collegiate subjects be used for purposes of comparisons in future research.

Although randomization for the sample under study was assumed, a truly random sample was not possible. It is, therefore, recommended that additional studies be conducted with a truly random sample.

Both parts of the major instrument (AAKI) used in this study were timed since it was thought that outright guessing would be reduced. However, no data was generated to determine the actual effect of this particular variable. Thus, it is recommended in replication of the study that timing procedures on AAKI be varied for different groups. This may help to determine what effect this variable may have on the results.

The measurement instrument (AAKI) developed for this investigation was especially important. Few research studies have been conducted which deal directly with the evaluation of the Black Studies programs; thus, it is recommended that AAKI be utilized as a "frame of reference" for future evaluative efforts and adapted for use in other Black Studies programs. The instrument may also be used to determine "where the students are" in their knowledge of Afro-American history and culture. Thus, it seems apparent that such information could be quite valuable to educators for developing a Black Studies Program which is formulated on the basis of student background and level of awareness.

Another important finding of this study suggests certain implications concerning attitude. The possibility that attitudes toward Black Americans may be modified through exposure to the Black Studies Curriculum is of prime importance.

An implication for further study in this direction might be in developing evaluative measures which deal primarily with affective aspects of the Black Studies Program. This is particularly significant as mutual respect and understanding of the various sub-cultures in American society has increasingly become a major concern of the education system.

In the past few years much emphasis has been placed upon Black pride and heritage. One of the primary reasons for this movement was to instill the black student with a more positive self-concept. However, few attempts have been made to determine the effects of this movement in actually changing the self-concept of black students. Since evidence is lacking, it appears that research in this area is particularly needed.

As indicated in the findings of this study some students are not as informed about Afro-American history and culture as others. Thus, it is recommended that educators develop methods of incorporating feasible aspects of the Afro-American experience into the Traditional Curriculum. This approach will hopefully encourage students not formally exposed to the Black Studies Program to become more familiar with the life style and culture of Afro-Americans.

The findings of this study have indicated that the Black Studies Program tends to increase student knowledge of Afro-American history and culture. If this is in fact true, then it is recommended that the Black Studies Program be considered a primary agent in disseminating information about Afro-Americans as an important factor in improving the mutual respect and understanding of Afro-American contributions to society.

It is finally recommended that educators, researchers, and curriculum developers continue to implement various procedures to evaluate the effect of Black Studies programs in order to meet the increasing demands for effective educational programs in an ever-changing society.

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APPENDIX A

THE DEVELOPMENT OF THE AFRO-AMERICAN KNOWLEDGE INVENTORY

The information included in AAKI is based upon a careful survey of library books, magazines, newspapers, audio-visuals, and other instructional materials related to Black Americans. Multi-media kits, T.V. documentaries, calendars, charts, biographies, and autobiographies were reviewed for materials applicable for inclusion in the inventory. The list of materials available was exhaustive; therefore, only a few of the major sources are cited. They are listed in the back of this Appendix.

A jury of five Black Studies instructors from Illinois State University, Normal, Illinois, aided in the selection of items to be included in AAKI. Since these persons were involved in the teaching of Black Studies, it was thought that their expertise would be essential in the development of the instrument. The jury was composed of an Afro-American historian, and one instructor each in the fields of literature, music, art, and sociology.

Upon collecting and reviewing the materials it was found that Afro-Americans have achieved distinction as scientists, inventors, writers, artists, athletes, along with significant contributions in other fields of endeavor. Thus, it was necessary to categorize persons according to their field of distinction. Categorization was modeled after an index of Negro personalities found in Appendix A of a publication entitled The Role and Contributions of American Negroes in the History of the United States and of Illinois, State of Illinois, Office of the Superintendent of Public Instruction, September, 1970.

A series of statements pertaining to some aspect of Afro-American history and culture were developed from the available materials. Some areas such as sports had an excess of information. In such cases some of the statements were randomly eliminated until a feasible number was obtained. This was to reduce the possibility of too many items devoted to one specific area. Two-hundred items emerged, each presented in statement form with five possible answers.

The two-hundred items were presented to each juror to determine which items should be eliminated and which should be included in the inventory. The jurors were also asked to indicate which of the five choices was correct. The comments, criticisms, and correct responses by the jurors were analyzed. Fifty

of the items were eliminated in the process. Some were eliminated because of their extreme difficulty, while others were considered poorly written. The necessary revisions were made. The remaining one-hundred and fifty items became the basis for Part I of AAKI.

A further analysis revealed three major structural defects in developing this section of the instrument. The first defect was that many of the choices provided were not relevant to the statements and would tend to promote guessing. Thus, it was necessary to correct this defect. Another defect was that the items were not randomly distributed; that is, the statements about persons in sports were in the same sequence in which they were devised. To remedy this effect each item was assigned a number. A random selection procedure followed. The first number selected was designated to be the first entry in AAKI (Part I). The process was continued until all one-hundred and fifty items had been assigned their order. Another defect was the positioning of the alternative choices in each item. A procedure was developed in order to assure that choices were randomly dispersed throughout each item. This was also done to reduce the possibility of the correct response to occur in the same position more than two or three successive items.

The instrument was further refined through a pilot study (reported in Chapter III) in which each entry was subjected to an item analysis procedure. The results revealed that many of the items were either too difficult or too indiscriminate. Revisions were made to adjust these difficulties. Fifty of the items were eliminated. The remaining one-hundred items became the final form of AAKI (Part I). The selections were re-ordered for numerical sequence and the position of correct response order was adjusted. It was decided that twenty-five minutes would be sufficient time for subjects to complete AAKI (Part I).

Many of the materials used in developing Part I of the inventory contained photographs of various Afro-American personalities. The photographs were collected and sorted according to specific fields of endeavor. After collecting one-hundred and seventy-five photographs, 2 x 2 slides were made of each. Most were done in black and white; however, a few were made in color. Historical as well as contemporary figures were depicted in the slides. The use of slides was based upon the following rationale: if Black Studies classes utilize both verbal and visual means, then it seems to follow that both methods should be evident when attempting to

evaluate the effects of Black Studies. Thus, it is apparent that both verbal and visual stimuli should be provided in evaluative measures in order to insure a more accurate description of a subject's knowledge in this area.

The five-man jury was asked to identify each of the one-hundred and seventy-five personalities as shown in the 2 x 2 slides. Responses by the jurors were analyzed and various suggestions made. Some of the slides were eliminated because of difficulty in identification. Others were thought to be too obscure for inclusion in the inventory. Poor photographic quality was another reason for elimination. The results ended with the jurors selecting one-hundred slides of Afro-American personalities to be included in the final form of AAKI (Part II).

Following the selection of the slides each was assigned a number. The number was used in a procedure to indicate the order in which each would be presented. The jurors were asked to select four alternative answers. As in AAKI (Part I) a procedure was followed to eliminate a set pattern of correct responses. The necessary steps were carried out, resulting in the completed form of AAKI (Part II). Subjects are not expected to recognize all the personalities; therefore, twenty-seconds is allowed for each identification. It was thought that timing might serve as a precaution against outright guessing. AAKI (Part II) takes approximately thirty-five minutes to complete. The entire inventory takes one hour to administer.

SAMPLE LIST OF RESOURCES USED IN THE DEVELOPMENT OF THE AFRO-AMERICAN KNOWLEDGE INVENTORY

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Brawley, Benjamin. The negro in literature and art. New York: Duffield and Company, 1934.

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Broudy, Eric, Warren Halliburton, and Lawrence Swinburne. They had a dream. New York: Pyramid Books, 1969.

Bullock, Ralph W. In spite of handicaps. New York: Books for Library Press, 1968.

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Robbins, Warren M. Afro-american panarama. ESEA Title III Project of the Frederick Douglas Institute, Washington, D.C., 1970.

Taylor, Julius. The negro in science. Baltimore, Maryland: Morgan State College Press, 1955.

Woodson, Carter G. and Charles Wesley. The negro in our history. Washington, D.C.: The Associated Publishers, Inc., 1st ed. 1928, 9th ed. revised and enlarged 1947.

Weekly, Bi-weekly, Quarterly, and Monthly publications devoted to Afro-American life and culture were used extensively. A sample list includes: The Black Scholar, Black Sports, Black World (formerly Negro Digest), Negro History

Bulletin, The Journal of Negro Education, Crisis Magazine, Ebony Magazine, Jet Magazine, Essence Magazine, Tan Magazine, and many other publications.

APPENDIX B

SAMPLE OF GENERAL INFORMATION QUESTIONNAIRE

This booklet contains a series of questions pertaining to Black Studies programs which have been implemented to include information and materials that present the role of Afro-Americans in various aspects of American history and culture. The information is to sample your familiarity with Black Americans and their contributions to American culture. The following materials are included:

1. General Information Questionnaire
2. Semantic Differential (modified)
3. Afro-American Knowledge Inventory (Part I)
4. Afro-American Knowledge Inventory (Part II)

Please answer the questions as you interpret them by placing the appropriate mark designated by specific instructions in each section. Be sure to mark your answers clearly.

The following questions are designed to provide a description of the student population and a sample of their attitudes toward Black Studies. A variety of questions are asked to provide this information. Your answers will assist in determining the effects and current status of Black Studies programs. All responses are confidential and will be presented in statistical summaries.

Please answer all questions by placing an "X" next to the item of your choice. Pen or pencil may be used. Mark your answers clearly.

1. Sex
   a. _____ Male
   b. _____ Female

2. Race
   a. _____ White
   b. _____ Black
   c. _____ Other

3. Age

_____17	_____21	_____25	_____29
_____18	_____22	_____26	_____30
_____19	_____23	_____27	_____Over 30
_____20	_____24	_____28	

4. Major Area (Write in)_____

5. Classification
   a. _____ Freshman
   b. _____ Sophomore
   c. _____ Junior
   d. _____ Senior
   e. _____ Graduate

6. I have taken Black Studies courses offered in my high school.
   a. _____ Yes
   b. _____ No

7. I have taken courses in Black Studies at this institution. If so, indicate the number of courses in the space to the right.

   a. _____ Yes
   b. _____ No _____

8. I am currently enrolled in a Black Studies course.

   a. _____ Yes
   b. _____ No

9. In which of the following have you gained most of your personal experiences with or knowledge of "Black" people?

   a. _____ School
   b. _____ Community (Church, neighborhood, etc.)
   c. _____ Mass media (T.V., radio, etc.)
   d. _____ Other (Specify)
   e. _____ None of the above

10. Would you register for a course in Black Studies?

   a. _____ Yes
   b. _____ No

11. All students should have at least one course in Black Studies before they complete college.

   a. _____ Strongly agree
   b. _____ Agree
   c. _____ Neutral
   d. _____ Disagree
   e. _____ Strongly disagree

12. Black Studies should be for Blacks only.

   a. _____ Strongly agree
   b. _____ Agree
   c. _____ Neutral
   d. _____ Disagree
   e. _____ Strongly disagree

13. There should be no Black Studies programs.

a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

14. A knowledge of the contributions of Black Americans to American culture will help in developing positive attitudes toward Blacks.

a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

15. Information about Afro-Americans should not be taught in separate courses but integrated into the "regular" courses of study.

a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

16. Black Studies is a way to "appease" Blacks.

a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

17. Black Studies do not have a solid academic foundation.

a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral

d. _____ Disagree
e. _____ Strongly disagree

18. Taking a course in Black Studies will have little usefulness in the outside world.
a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

19. Courses in Black Studies will help reduce undesirable prejudices.
a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

20. Black Studies will have little effect upon college students.
a. _____ Strongly agree
b. _____ Agree
c. _____ Neutral
d. _____ Disagree
e. _____ Strongly disagree

APPENDIX C

Sample of The Afro-American Knowledge Inventory

THE AFRO-AMERICAN KNOWLEDGE INVENTORY

by

James E. Newton

ILLINOIS STATE UNIVERSITY

Normal, Illinois

August, 1971

THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Part I

Directions

Part one of this inventory consists of one hundred multiple-choice questions designed to sample your familiarity with Afro-Americans and their contributions to American history and culture. Read each question and decide which choice is the correct answer. Then mark your answer by circling the correct numeral.

For example:

The first Black college graduate was:

1. Frederick Douglas
2. John Russwurm
3. W. E. B. DuBois
4. Mordecai Johnson
5. Carter G. Woodson

You are not expected to answer all the questions. Therefore, you may quickly answer the questions you are most certain about and return to the remaining items. Do not guess.

You have twenty-five minutes to complete this section.

1. A mulatto is the offspring of:

    1. Negro and White parentage
    2. Indian and White parentage
    3. Negro and Indian parentage
    4. White and Mexican parentage
    5. Mexican and Negro parentage

2. Native Son is a novel by:

    1. Claude Brown
    2. Ralph Ellison
    3. James Baldwin
    4. Richard Wright
    5. Frank Yerby

3. Richard Allen and Followers organized the:

    1. Holiness Church
    2. Bethel African Methodist Episcopal Church
    3. Church of the Sabbath
    4. First Negro Baptist Church
    5. African Baptist Church

4. The first man to die at the Boston Massacre was:

    1. Prince Whipple
    2. Peter Salem
    3. Oliver Cromwell
    4. Crispus Attucks
    5. William Flora

5. Nominated to Baseball's Hall of Fame was:

    1. Monte Irvin
    2. Larry Doby
    3. Jackie Robinson
    4. Roy Campanella
    5. Satchel Paige

6. The Schomburg collection is a:

    1. collection of rare coins
    2. collection of rare stamps
    3. collection of tropical animals
    4. collection of materials by and about Afro-Americans
    5. collection of materials on famous Americans--Black and White

7. Wilt Chamberlain is a:

   1. basketball player
   2. football player
   3. tennis player
   4. professional golfer
   5. hockey player

8. The under-Secretary of the United Nations is:

   1. Edward Brooke
   2. Bayard Rustin
   3. A. Philip Randolph
   4. Robert Weaver
   5. Ralph Bunche

9. Kenneth A. Gibson is mayor of:

   1. Gary, Indiana
   2. Newark, New Jersey
   3. Cleveland, Ohio
   4. Detroit, Michigan
   5. Chapel Hill, North Carolina

10. Old spirituals were arranged for use in concert halls by:

    1. Samuel Coleridge-Raylor
    2. James Bland
    3. George Bridgetower
    4. Harry T. Burleigh
    5. William Grant Still

11. Roland Hayes was a famous:

    1. tenor
    2. baritone
    3. composer
    4. conductor
    5. arranger

12. Horace Pippin was a:

    1. glassblower
    2. painter
    3. sculptor
    4. ceramacist
    5. jeweler

13. A famous slave revolt in Virginia was led by a preacher named:

1. Denmark Vesey
2. Crispus Attucks
3. Nat Turner
4. Marcus Garvey
5. Peter Salem

14. Gwendolyn Brooks is poet laureate of:

1. New York
2. Michigan
3. Illinois
4. Ohio
5. Indiana

15. The co-discoverer of the North Pole was:

1. Isaac Foster
2. Borden
3. Peter Minuit Hall
4. Oliver Stanley
5. Matthew Henson

16. Red Scarlet Oak is a flower used to describe:

1. Miles Davis
2. Isaac Hayes
3. Booker Little
4. Isaac Hayes
5. Woody Shaw

17. In the 1968 Olympics four gold medals were won by:

1. Ralph Metcalfe
2. Mel Pender
3. Wyomia Tyus
4. Jesse Owens
5. Tommie Smith

18. Malcolm X was formerly nicknamed:

1. "Red"
2. "Big Yellow"
3. "Hustler"
4. "Hoss"
5. "Red Eye"

19. Benjamin O. Davis, Sr. was the first Black in the Armed Forces to become:

1. Supreme Commander
2. General
3. Officer of the Day
4. Chief of Staff
5. Admiral

20. Lew Alcindor plays basketball for the:

1. Boston Celtics
2. Baltimore Bullets
3. Cincinnati Royals
4. Milwaukee Bucks
5. New York Knickerbockers

21. [illegible] was written by:

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]

22. [illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]

23. [illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. obedience
5. the theory of integration

24. Aretha Franklin is a (an):

1. actress
2. dancer
3. singer
4. poet
5. musician

25. A poet known for his early use of Black dialect was:

1. Paul Laurence Dunbar
2. James Weldon Johnson
3. Ralph Ellison
4. Claude McKay
5. Arna Bontemps

26. The oldest Black university in the United States is:

1. Hampton Institute
2. Atlanta University
3. Tuskegee Institute
4. Lincoln University
5. Fisk University

27. W. E. B. DuBois wrote:

1. The New Negro
2. The Souls of Black Folk
3. Voices of a Native Son
4. The Lives of the Lowly
5. Up from Slavery

28. The organization founded by Marcus Garvey was the:

1. NAACP
2. CORE
3. UNIA
4. SNCC
5. SCLC

29. One of the foremost Black historians is:

1. Darwin Dove
2. Melville Herskovits
3. William Styron
4. John Hope Franklin
5. John Howard Griffin

30. Lewis Latimer, known as "The Black Edison", invented:

1. color T.V.
2. colored bulbs
3. fluorescent lights
4. the light switch
5. the light bulk socket

31. George Washington Carver gained fame by producing products from:

1. trees
2. white rice
3. peanuts
4. cotton
5. tobacco

32. Benjamin Banneker is known as a (an):

1. athlete
2. musician
3. explorer
4. politician
5. surveyor and mathematician

33. Gordon Parks is a photographer for:

1. Esquire
2. Look
3. Time
4. Life
5. Ramparts

34. George Dixon was a:

1. symphony conductor
2. concert pianist
3. jazz pianist
4. composer
5. organist

35. Joe Louis won the Heavyweight Championship from:

1. James J. Braddock
2. Jack Sharkey
3. Primo Carnera
4. Max Baer
5. Jack Kracken

36. The "Migration Series" is a group of paintings by:

1. Jacob Lawrence
2. Charles White
3. Eldzier Cortor
4. Richmond Barthe
5. Romare Bearden

37. The former National Director of the Urban League was:

1. Stokely Carmichael
2. Roy Wilkins
3. Whitney Young
4. James Farmer
5. Julian Bond

38. Bill Cosby is a (an):

1. dancer
2. actor-comedian
3. jazz pianist
4. baseball player
5. sports announcer

39. Julian Bond is a State Representative of:

1. Mississippi
2. Georgia
3. Alabama
4. South Carolina
5. North Carolina

40. The first Black in major league baseball was:

1. Willie Mays
2. Jackie Robinson
3. Satchel Paige
4. Roy Campanella
5. Monte Irvin

41. The first successful heart operation was performed by:

1. Charles Richard Drew
2. Daniel Hale Williams
3. Ulysses G. Dailey
4. Percy Julian
5. Ernest E. Just

42. William H. Hastie was:

1. the first Black Federal Judge
2. the first Black Senator
3. the first Black Congressman
4. the first Black Mayor
5. the first Black Attorney General

43. The "Moses of her people" is a phrase used to describe:

1. Sojourner Truth
2. Harriet Tubman
3. Mary McLeod Bethune
4. Patricia Harris
5. Phillis Wheatley

44. The first Afro-American symphony was produced by:

1. William Grant Still
2. William Dawson
3. Roland Hayes
4. Harry T. Burleigh
5. W. C. Handy

45. Phillis Wheatley is known for her:

1. art
2. poetry
3. music
4. dancing
5. singing

46. The composer of the St. Louis Blues was:

1. Lionel Hampton
2. Cab Calloway
3. Charlie Parker
4. W. C. Handy
5. Roland Hayes

47. The Black Muslim Newspaper is called:

1. The Defender
2. The Negro History Bulletin
3. The Negro Digest
4. Essence
5. Muhammed Speaks

48. "God's Trombones" was written by:

1. Leroi Jones
2. James Weldon Johnson
3. Langston Hughes
4. Alain Locke
5. Countee Cullen

49. Modern Negro Art was written by:

1. Alain Locke
2. Henry O. Tanner
3. James Porter
4. Langston Hughes
5. Carrol Greene, Jr.

50. Diahann Carrol stars in a T.V. series called:

1. Family Affair
2. Green Acres
3. Mannix
4. All in the Family
5. Julia

51. The "Empress of the Blues" is generally recognized as:

1. Ethel Waters
2. Bessie Smith
3. Lena Horne
4. Dinah Washington
5. Sarah Vaughn

52. A Raisin in the Sun was written by:

1. Nikki Giovanni
2. Kathleen Cleaver
3. Gwendolyn Brooks
4. Lorraine Hansberry
5. Betty Shabazz

53. Katherine Dunham is known for her:

1. painting
2. singing
3. acting
4. dancing
5. poetry

54. The national director of Operation Breadbasket is:

1. Rev. Ralph Abernathy
2. Rev. Jesse Jackson
3. Roy Innis
4. Ron Karenga
5. Rev. Leon Sullivan

55. The official magazine of the NAACP is called:

1. The Liberator
2. Crisis
3. The Messenger
4. Freeman's Journal
5. The Afro-American

56. The "Father of Negro History" is generally recognized as:

1. Booker T. Washington
2. Carter G. Woodson
3. John Hope Franklin
4. Lerone Bennett
5. Benjamin Quarles

57. Bobby Seale wrote:

1. Nigger
2. Soul on Ice
3. Seize the Time
4. Black Rage
5. The Man Who Cried I Am

58. Frank Yerby, an historical novelist, wrote:

1. The Three Musketeers
2. Foxes of Harrow
3. Purlie Victorious
4. Go Tell it on the Mountain
5. Uncle Tom's Cabin

59. Joe Louis is known as:

1. "Lightning Fast"
2. "Kid Chocolate"
3. "Jersey Joe"
4. "The Brown Bomber"
5. "Bojangles"

60. Bigger Thomas is a character in:

1. Invisible Man
2. Native Son
3. Another Country
4. The Fire Next Time
5. The Wretched of the Earth

61. Huey P. Newton is the co-founder of:

1. The NAACP
2. CORE
3. SCLC
4. The Black Panther Party
5. The Black Muslims

62. Carry Me Back to Old Virginny was composed by:

1. Duke Ellington
2. W. C. Handy
3. George Dixon
4. James Bland
5. Fletcher Henderson

63. Charles White is known for his:

1. writing
2. photography
3. dancing
4. paintings and graphic work
5. acting

64. The mayor of Fayette, Mississippi, is:

1. James Forman
2. Charles Evers
3. Floyd McKissick
4. James Meredith
5. Julian Bond

65. Edward Brooke is:

1. U.S. Senator from Massachusetts
2. Lieutenant Governor of Massachusetts
3. Attorney General of Massachusetts
4. Mayor of Boston
5. State Representative of Massachusetts

66. Ralph Ellison wrote:

1. Soul on Ice
2. Invisible Man
3. Native Son
4. The Spook Who Sat by the Door
5. Black Boy

67. Roy Wilkins is:

1. National Chairman of CORE
2. Executive Director of the NAACP
3. Chairman of SCLC
4. Executive Director of the Urban League
5. Executive Director of the National Welfare Rights Organization

68. Booker T. Washington was the founder of:

1. Fisk University
2. Howard University
3. Atlanta University
4. Tuskegee Institute
5. Lincoln University

69. Carl B. Stokes is mayor of:

1. Gary, Indiana
2. Detroit, Michigan
3. Los Angeles, California
4. Newark, New Jersey
5. Cleveland, Ohio

70. Carl T. Rowan is best known as a:

1. novelist
2. journalist
3. poet
4. playwright
5. screen writer

71. Reece "Goose" Tatum starred for the:

1. Harlem Clowns
2. Original Harlem Globetrotters
3. Harlem All-Stars
4. Harlem Pacers
5. Harlem Giants

72. The current heavyweight boxing champion is:

1. Muhammed Ali
2. Joe Frazier
3. Floyd Patterson
4. Sonny Liston
5. "Jersey" Joe Walcott

73. The Johnson Publishing Company produces which of the following publications:

1. Time and Life
2. Essence and Black Sports
3. Ebony and Black World
4. Look and Saturday Review
5. Esquire and Black Scholar

74. Ralph Bunche was awarded the Nobel Peace Prize for:

1. promoting peace in India
2. promoting peace in Palestine
3. promoting peace in Australia
4. promoting peace in Germany
5. promoting peace in Portugal

75. Elijah Muhammed is:

1. Chairman of the Black Panthers
2. Executive Director of NAACP
3. Director of CORE
4. Messenger of Allah-Nation of Islam
5. Malcom X's brother

76. A Black merchant and shipbuilder who transported 38 Blacks to Sierra Leone in 1815 was:

1. Paul Cuffe
2. Oliver Cromwell
3. James Forten
4. Prince Hall
5. C. C. Spaulding

77. A famous anti-slavery insurrection in South Carolina was led by:

1. Crispus Attucks
2. Nat Turner
3. Denmark Vesey
4. John Brown
5. Harriet Tubman

78. A union for Sleeping Car Porters was founded by:

1. Booker T. Washington
2. A Philip Randolph
3. Bayard Rustin
4. W. E. B. DuBois
5. Marcus Garvey

79. Vida Blue is a:

1. hockey player
2. basketball player
3. football player
4. baseball player
5. tennis player

80. E. Franklin Frazier wrote:

1. Black Skin, White Masks
2. Black Bourgeoisie
3. Growing up Black
4. Black Misery
5. The Black Anglo-Saxon

81. A period known as the "Harlem Renaissance" occurred during the:

1. 1910's
2. 1920's
3. 1930's
4. 1940's
5. 1950's

82. Research on blood plasma was pioneered by:

1. Ernest E. Just
2. Charles R. Drew
3. Daniel Hale Williams
4. Percy Julian
5. James Derham

83. Alain Locke wrote:

1. Native Son
2. The New Negro
3. The Souls of Black Folk
4. The Invisible Man
5. The Fire Next Time

84. The Black hero at Bunker Hill was:

1. Crispus Attucks
2. Oliver Cromwell
3. Peter Salem
4. William Still
5. Paul Cuffe

85. Mahalia Jackson is a (an):

1. Opera singer
2. Rock and roll singer
3. Gospel singer
4. Blues singer
5. Jazz singer

86. "Geraldine" is a character created by:

1. George Kirby
2. Sammy Davis, Jr.
3. Bill Cosby
4. Flip Wilson
5. Godfrey Cambridge

87. "Bojangles" is a name referring to:

1. Louis Armstrong
2. Flip Wilson
3. Pigmeat Markham
4. Bill Robinson
5. George Kirby

88. "Simple" is a character created by:

1. Langston Hughes
2. James Baldwin
3. Ralph Ellison
4. John O. Killens
5. Frantz Fanon

89. Althea Gibson was a champion:

1. swimmer
2. dancer
3. tennis player
4. hockey player
5. ice skater

90. Henry O. Tanner is primarily known in art for his:

1. portraits
2. landscapes
3. water colors
4. crayon drawings
5. paintings of religious themes

91. Uncle Tom's Cabin is actually based on the life of:

1. Josiah Henson
2. Gabriel Prosser
3. David Walker
4. Peter Salem
5. Nat Turner

92. The first documented Black artist is generally recognized as:

1. Horace Pippin
2. Joshua Johnson
3. Henry O. Tanner
4. Robert Duncanson
5. Edward Bannister

93. Louis Armstrong was known as:

1. "Mr. Howdy Ho"
2. "Bojangles"
3. "Satchmo"
4. "Soul"
5. "Mr. Blues"

94. Andre Watts is an (a):

1. actor
2. singer
3. dancer
4. concert pianist
5. writer

95. Charles Hamilton and Stokely Carmichael are co-authors of

1. Die, Nigger, Die
2. Black Rage
3. Black Power
4. Crisis in Black and White
5. Black Titan

96. Which of the following was the first black U.S. Senator:

1. Edward Brooke
2. Hiram Revels
3. Leroy Johnson
4. Ralph Bunche
5. Adam Clayton Powell

97. The Creator of Tarzan was:

1. Peter Salem
2. John Carter
3. Jean DuBable
4. Nat Love
5. Matthew Henson

98. Leontyne Price is a (an):

1. dancer
2. actress
3. pianist
4. opera singer
5. gospel singer

99. Sidney Poitier received an academy award for his role in:

1. Blackboard Jungle
2. Lilies of the Field
3. A Patch of Blue
4. Band of Angels
5. Something of Value

100. The "hair straightening" process was revolutionized by:

1. Lillian Harris
2. Gabrielle Anderson
3. Annie Malone
4. Madame Walker
5. Madame C. J. Walker

THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Part II

Directions

Part two of this inventory consists of 100 slides designed to sample your ability to identify specific Afro-American personalities. On your answer sheet there are five possible choices for each item. After viewing each slide, match the personality with the correct name on the list. Mark your answer by circling the corresponding letter.

You are not expected to identify all the personalities. Therefore, identify the ones you are most certain about and omit those you do not recognize. Do not guess.

You have twenty-seconds to identify each slide.

2. a. Leontyne Price
b. Ella Fitzgerald
c. Josephine Baker
d. Marian Anderson
e. Pearl Bailey

3. a. Gladys and the Pips
b. The "Original" Supremes
c. The Marvelettes
d. Martha and the Vandellas
e. The Shirelles

8. a. Curt Flood
b. Vida Blue
c. Bob Gibson
d. Richie Allen
e. Dock Ellis

9. a. Nikki Giovanni
b. June Jordan
c. Mae Jackson
d. Lorraine Hansberry
e. Gwendolyn Brooks

13. a. Shirley Chisholm
b. Coretta King
c. Constance Motley
d. Elizabeth Koontz
e. Rosa Parks

14. a. Stokely Carmichael
b. Julian Bond
c. Bobby Seale
d. H. "Rap" Brown
e. Huey P. Newton

15. a. Richard Hatcher
b. Kenneth Gibson
c. Medger Evers
d. Carl Stokes
e. James Meredith

16. a. Harry Belafonte
b. Jerry Butler
c. Marvin Gaye
d. Ray Charles
e. James Brown

17. a. Nikki Giovanni
b. Angela Davis
c. Diahann Carroll
d. Lucy Katherine
e. Lorraine Hansberry

18. a. Redd Foxx
b. Dick Gregory
c. Richard Prior
d. George Kirby
e. Bill Cosby

19. a. Robert S. Abbott
b. Carl T. Rowan
c. John Johnson
d. Robert L. Vann
e. John Russwurm

20. a. Adam Clayton Powell
b. John J. Conyers
c. Ralph Bunche
d. Edward Brooke
e. Robert Weaver

21. a. Ida B. Wells
b. Coretta King
c. Rosa Parks
d. Sojourner Truth
e. Shirley Chisholm

22. a. Gwendolyn Brooks
b. Nikki Giovanni
c. Betty Shabazz
d. Kathleen Cleaver
e. June Jordon

23. a. Frederick Douglas
b. Marcus Garvey
c. Adam Clayton Powell, Sr.
d. A. Philip Randolph
e. Gabriel Prosser

24. a. William L. Dawson
b. James Farmer
c. Floyd McKissick
d. Walter Washington
e. Cecil Partee

25. a. Nat "King" Cole
b. Brook Benton
c. Billy Eckstine
d. William Warfield
e. Johnny Mathis

26. a. Roi Ottley
b. Leroi Jones
c. Don Lee
d. Richard Wright
e. Frank Yerby

27. a. Sterling Brown
b. James Baldwin
c. Countee Cullen
d. Chester Himes
e. John A. Williams

28. a. Roy Innis
b. James Meredith
c. H. "Rap" Brown
d. George Jackson
e. Ron Karenga

29. a. Gloria Foster
b. Ruby Dee
c. Judy Pace
d. Lena Horne
e. Dorothy Dandridge

30. a. W.E.B. DuBois
b. Booker T. Washington
c. George Washington Carver
d. A. Philip Randolph
e. Alain Locke

31. a. Earl Monroe
b. Wilt Chamberlain
c. Lew Alcindor
d. Bill Russell
e. Oscar Robertson

32. a. John J. Conyers
b. James Farmer
c. Hosea Williams
d. James Forman
e. James Meredith

33. a. Richard Hatcher
b. William L. Dawson
c. Charles C. Diggs, Jr.
d. Charles Evers
e. Carl T. Rowan

34. a. Dizzy Gillespie
b. Fletcher Henderson
c. Charlie "Bird" Parker
d. Louis Armstrong
e. Lionel Hampton

35. a. Leroi Jones
b. Gordon Parks
c. Bobby Seale
d. Eldridge Cleaver
e. George Jackson

36. a. Thurgood Marshall
b. Edward Brooke
c. Ralph Bunche
d. William Dawson
e. William Hastie

37. a. Rafer Johnson
b. Jesse Owens
c. Ralph Metcalfe
d. Harry Edwards
e. Tommy Smith

38. a. Louis Armstrong
b. Cab Calloway
c. Edward "Duke" Ellington
d. John Coltrane
e. Lionel Hampton

39. a. Nathan Hare
b. Charles Hurst
c. John Hope Franklin
d. Clifton Wharton
e. Benjamin Quarles

40. a. Eldridge Cleaver
b. Bobby Seale
c. Huey P. Newton
d. H. "Rap" Brown
e. George Jackson

41. a. Hugh Masakela
b. Miles Davis
c. Coleman Hawkins
d. Thelonius Monk
e. John Coltrane

42. a. Pearl Bailey
b. Eartha Kitt
c. Lena Horne
d. Dorothy Dandridge
e. Ruby Dee

43. a. Mordecai Johnson
b. Charles Hurst
c. Clifton R. Wharton
d. Horace Mann Bond
e. James Nabrit

44. a. Sam Jones
b. Oscar Robertson
c. Wilt Chamberlain
d. Earl Monroe
e. Bill Russell

45. a. Jackie Robinson
b. Satchel Paige
c. Roy Campanella
d. Ernie Banks
e. Lou Brock

46. a. George Kirby
b. Redd Foxx
c. Dick Gregory
d. Stu Gilliam
e. Flip Wilson

47. a. Ralph Abernathy
b. Whitney Young
c. Martin Luther King, Jr.
d. James Meredith
e. Roy Wilkins

48. a. Hilda Simms
b. Gloria Foster
c. Diahann Carroll
d. Diana Sanns
e. Judy Pace

49. a. Floyd Patterson
b. Muhammed Ali
c. Joe Frazier
d. Joe Louis
e. Sandy Sadler

50. a. Richard Wright
b. Ralph Ellison
c. James Baldwin
d. Arna Bontemps
e. Alain Locke

51. a. Jackie Wilson
b. Sam Cooke
c. Jerry Butler
d. Marvin Gaye
e. Otis Redding

52. a. Marian Anderson
b. Josephine Baker
c. Dinah Washington
d. Ella Fitzgerald
e. Ethel Waters

53. a. Hank Aaron
b. Ernie Banks
c. Willie Mays
d. Vida Blue
e. Maury Wills

54. a. H. "Rap" Brown
b. George Jackson
c. Huey P. Newton
d. Stokely Carmichael
e. Elijah Muhammed

55. a. Sidney Poitier
b. Ossie Davis
c. Clarence Williams III
d. Greg Morris
e. Sammy Davis, Jr.

56. a. Aretha Franklin
b. Nina Simone
c. Dinah Washington
d. Roberta Flack
e. Abbey Lincoln

57. a. Bob Gibson
b. Lou Brock
c. Curt Flood
d. Bernie Casey
e. Frank Robinson

58. a. Richie Havens
b. Charlie Pride
c. Marvin Gaye
d. Jerry Butler
e. Brook Benton

59. a. Quincy Jones
b. Gordon Parks
c. Isaac Hayes
d. Smokey Robinson
e. Otis Redding

60. a. Leon Sullivan
b. James Forman
c. Walter White
d. Jesse Jackson
e. Martin Luther King, Jr.

61. a. Moses Gunn
b. Dick Gregory
c. Bill Cosby
d. Sammy Davis, Jr.
e. Lou Rawls

62. a. Roberta Flack
b. Nina Simone
c. Nancy Wilson
d. Aretha Franklin
e. Abbey Lincoln

63. a. Alvin Freeman, Jr.
b. Gregory Morris
c. Don Marshal
d. Richard Roundtree
e. James Earl Jones

64. a. Curt Flood
b. Ernie Banks
c. Bob Gibson
d. Hank Aaron
e. Orlando Cepeda

65. a. Langston Hughes
b. James Baldwin
c. Saunders Redding
d. Richard Wright
e. Ralph Ellison

66. a. Carl T. Rowan
b. Nathan Hare
c. Robert Young
d. John Johnson
e. John Sengstacke

67. a. Peter Salem
b. Oliver Cromwell
c. Crispus Attucks
d. Frederick Douglas
e. Richard Allen

68. a. Jim Brown
b. Roosevelt Greer
c. Rafer Johnson
d. Woody Strode
e. James Earl Jones

69. a. Don Lee
b. Countee Cullen
c. Langston Hughes
d. Ameer Baraka
e. Paul Lawrence Dunbar

70. a. Leslie Uggams
b. Dionne Warwick
c. Barbara McNair
d. Diahann Carroll
e. Gail Foster

71. a. Gloria Foster
b. Diana Ross
c. Tami Terrell
d. Abbey Lincoln
e. Aretha Franklin

72. a. Eddie Anderson
b. Stu Gilliam
c. Dick Gregory
d. Bill Cosby
e. George Kirby

73. a. Dorothy Dandridge
b. Lena Horne
c. Ruby Dee
d. Diana Sanns
e. Pearl Bailey

74. a. The Jackson Five
b. The Impressions
c. The Temptations
d. The Soulful Five
e. The "5th" Dimensions

75. a. Marcus Garvey
b. Adam Clayton Powell, Sr.
c. Hiram Revels
d. A. Philip Randolph
e. Edward Brooke

76. a. Diahann Carroll
b. Melba Moore
c. Rosalind Cash
d. Eartha Kitt
e. Barbara McNair

77. a. Ossie Davis
b. Roosevelt Grier
c. Rafer Johnson
d. Jim Brown
e. Woody Strode

78. a. "Fats" Domino
b. Godfrey Cambridge
c. Richard Prior
d. Tim Moore
e. "Pigmeat" Markham

79. a. Clarence Williams III
b. Greg Morris
c. Richard Roundtree
d. Alvin Freeman, Jr.
e. Moses Gunn

80. a. Richard Wright
b. Paul Lawrence Dunbar
c. Langston Hughes
d. Countee Cullen
e. James Baldwin

81. a. William Warfield
b. Andre Watts
c. Earl Hines
d. Nat King Cole
e. Ahmad Jamal

82. a. Paul Lawrence Dunbar
b. James Bland
c. James Weldon Johnson
d. Roland Hayes
e. Lionel Hampton

83. a. "Fats" Waller
b. Fletcher Henderson
c. Charlie Parker
d. "Jelly Roll" Morton
e. William Grant Still

84. a. Sammy Davis, Sr.
b. Bill Robinson
c. Duke Ellington
d. Cab Calloway
e. Arthur Mitchell

85. a. Marian Anderson
b. Mahalia Jackson
c. Leontyne Price
d. Leslie Uggams
e. Billie Holiday

86. a. Nancy Wilson
b. Abbey Lincoln
c. Grace Bumbry
d. Judy Pace
e. Dionne Warwick

87. a. Floyd McKissick
b. Roy Innis
c. Leon Sullivan
d. Bayard Rustin
e. Ralph Abernathy

88. a. Ida B. Wells
b. Mary McLeod Bethune
c. Phillis Wheatley
d. Harriet Tubman
e. Sojourner Truth

89. a. Carl T. Rowan
b. Robert Weaver
c. Thurgood Marshall
d. William Hastie
e. Ralph Bunche

90. a. Rex Ingram
b. Ira Aldridge
c. Bert Williams
d. Richard Harrison
e. Paul Robeson

91. a. Booker T. Washington
b. George Washington Carver
c. Benjamin Banneker
d. James Forten
e. Elijah McCoy

92. a. Jesse Jackson
b. Stokely Carmichael
c. Julian Bond
d. Huey P. Newton
e. Hosea Williams

93. a. Denmark Vesey
b. W.E.B. DuBois
c. Nat Turner
d. Frederick Douglas
e. Marcus Garvey

94. a. Ossie Davis
b. Sammy Davis, Jr.
c. Sidney Poitier
d. Harry Belafonte
e. Ivan Dixon

95. a. Cassius Clay
b. Sugar Ray Robinson
c. Rosie Grier
d. Woody Strode
e. Jim Brown

96. a. Paul Lawrence Dunbar
b. James Weldon Johnson
c. Alain Locke
d. James Baldwin
e. Frank Yerby

97. a. Joe Louis
b. Jack Johnson
c. Ezzard Charles
d. Floyd Patterson
e. Joe Walcott

98. a. Vida Blue
b. Don Newcombe
c. Monte Irwin
d. Jackie Robinson
e. Roy Campanella

99. a. Kenneth Gibson
b. Carl Stokes
c. Charles Evers
d. Ralph Abernathy
e. James Farmer

100. a. Lena Horne
b. Pearl Bailey
c. Jackie "Moms" Mabley
d. Ethel Waters
e. Hattie McDaniels

APPENDIX D

ANSWERS TO TEST ITEMS IN THE AFRO-AMERICAN KNOWLEDGE INVENTORY

Answers to Test Items AAKI (Part I):

1. 1	21. 2	41. 2	61. 4	81. 2
2. 4	22. 1	42. 1	62. 4	82. 2
3. 2	23. 2	43. 2	63. 4	83. 2
4. 4	24. 3	44. 1	64. 2	84. 3
5. 5	25. 1	45. 2	65. 1	85. 3
6. 4	26. 4	46. 4	66. 2	86. 4
7. 1	27. 2	47. 5	67. 2	87. 4
8. 5	28. 3	48. 2	68. 4	88. 1
9. 2	29. 4	49. 3	69. 5	89. 3
10. 4	30. 5	50. 5	70. 2	90. 5
11. 1	31. 3	51. 2	71. 2	91. 1
12. 2	32. 5	52. 4	72. 2	92. 2
13. 3	33. 4	53. 4	73. 3	93. 3
14. 3	34. 1	54. 2	74. 2	94. 4
15. 5	35. 1	55. 2	75. 4	95. 3
16. 2	36. 1	56. 2	76. 1	96. 2
17. 4	37. 3	57. 3	77. 3	97. 3
18. 1	38. 2	58. 2	78. 2	98. 4
19. 2	39. 2	59. 4	79. 4	99. 2
20. 4	40. 2	60. 2	80. 2	100. 5

Answers to Test Items AAKI (Part II):

1. e	21. b	41. e	61. d	81. b
2. d	22. d	42. b	62. a	82. c
3. b	23. b	43. c	63. e	83. a
4. a	24. c	44. d	64. b	84. b
5. c	25. a	45. b	65. e	85. c
6. d	26. b	46. e	66. d	86. b
7. a	27. b	47. c	67. c	87. d
8. d	28. c	48. c	68. d	88. c
9. e	29. c	49. b	69. b	89. e
10. e	30. a	50. a	70. a	90. b
11. d	31. c	51. b	71. b	91. a
12. b	32. b	52. c	72. c	92. c
13. a	33. a	53. c	73. b	93. d
14. a	34. c	54. e	74. e	94. e
15. b	35. d	55. a	75. c	95. c
16. e	36. a	56. b	76. b	96. a
17. b	37. b	57. c	77. d	97. b
18. e	38. c	58. a	78. b	98. d
19. b	39. b	59. c	79. a	99. c
20. d	40. c	60. c	80. c	100. c

APPENDIX E

SAMPLE OF MODIFIED FORM OF THE SEMANTIC DIFFERENTIAL

DIRECTIONS

Rate the concept "Black Studies" on the scale below by selecting a number between 1 and 5 which separates two polar adjectives. For example, the first selection has the adjectives "good" and "bad". You are to check according to the criteria below:

If you think "Black Studies" are "good"	check (1)
If you think they are "moderately good"	check (2)
If you think they are "good nor bad" (neutral)	check (3)
If you think they are "moderately bad"	check (4)
If you think they are "bad"	check (5)

Follow the same procedure for each set of adjectives on the list. Look closely at each adjective and ask yourself the question, What do courses about Black Americans mean to me? Clearly mark each of your choices with an "X" in the appropriate space.

BLACK STUDIES

	1	2	3	4	5	
good	____	____	____	____	____	bad
academic	____	____	____	____	____	non-academic
awful	____	____	____	____	____	nice
interesting	____	____	____	____	____	boring
useless	____	____	____	____	____	useful
positive	____	____	____	____	____	negative
desirable	____	____	____	____	____	undesirable
relevant	____	____	____	____	____	irrelevant
pleasant	____	____	____	____	____	unpleasant
separatist	____	____	____	____	____	integrationist

APPENDIX F

SAMPLE LISTING OF BLACK STUDIES COURSES AVAILABLE
AT COLLEGES AND UNIVERSITIES IN THE STATE OF ILLINOIS

A Survey of Afro-American Drama

Africa in the Modern World

African Folklore and Literature

African History

Afro-American Art

Afro-American Communication and Speech

Afro-American Contributions to Religion

Afro-American History

Afro-American Poetry

Afro-American Thought and Perspective

American Minorities

Analysis of Cultural Patterns

Arts and Philosophies of the Peoples of the African Continent

Black American Writers

Black and Urban America

Black Biographies

Black Economic Development

Black Empowerment

Black Literature

Black Music

Black Music Workshop

Black Psychology

Black Religions

Black Rhetoric

Black Social Thought

Behavior in Suner City Communities

Church and Urban Life

Civil Rights and Self-Respect

Collective Behavior and Social Movements

Contemporary Black Drama

Contemporary Problems

Culture of Poverty

Curriculum for the Disadvantaged

Economic Problems of Afro-Americans

Educational Implications of Black History and Culture

Education in a Changing Urban Neighborhood

English Language and Culture

Ethnic Groups in the United States

Evolution of Jazz

Faulkner and Race Consciousness

Folk Art

Geography of Africa

Ghetto Politics

Hausa

History of Coastal Africa

History of the South

Introduction to Social Welfare

Jazz

Literature of Minorities

Methods and Materials for Teaching Afro-American History

Negro Leadership

Pathology in the Afro-American Ghetto

Political Modernization and Social Change

Politics for Urban Education

Problems in Urban Speech

Problems of Freedom and Slavery

Problems of Inter-Societal Comparison

Psychology of Colonization and Racism

Psychology of Prejudice

Race and Race Formation

Race and Radicalism

Racial and Cultural Minorities

Racism in American Culture and Society

Readings in the History of Negro America

Research Methods in Inner-City Schools

Seminar on Africa

Seminar in African Law

Seminar in African Verbal Art

Seminar in Disadvantagement

Seminar in Ethiopian Language

Seminar on Law and Poverty

Seminar in Inner City School Problems

Seminar in Metropolitan Studies

Seminar on the Theory and Measurement of Social Change

Social Inequality: Race, Class, and Power

Social Psychology

Social Stratification

Subculture in American Education

Survey of African Art

Swahili I

Teaching Afro-American History in High School

The Black Experience in America

The Black Family

The Black Ghetto as an Urban Spatial Form

The Church and Employment

The Church and Urban Education

The Church in the Urban Community

The City: Urbanization and Urbanism

The Contemporary Church

The Culture of the African Continent

The Ghetto, The Child and The School

The Idioms of Afro-American Communities

The Negro and the Constitution

The Rise of the Urban Policy

The Role of Architecture and Planning in Urban Development

Twi I

U.S. History from a Black Perspective

White Racism and Higher Education

Wright, Ellison, and Baldwin

Zulu I